

HELIODORVS

Samuel Hyde
HIS

ÆTHIOPIAN
HISTORY:

Done out of Greeke, and compared
with other Translations in di-
uers Languages.

The Arguments and Contents of euery
seuerall Booke, are prefixed to the begin-
ning of the same, for the better under-
standing of the Story.



LONDON,
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WILLIAM BARRET. 1622.



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H14, Eu

1622

TO THE HONOV-
RABLE AND TRVE PA-
TRON OF LEARNING, SIR

JOHN SIDLEY, Baronet of
Ailesford in Kent.

SIR,

His so ancient and admi-
red History, hath (as is
well knowne) trauailed
thorow all Countreys, and
speaketh many Langua-
ges, such as are the only Interpreters of the
Authors mind, & best Orators, to set forth
the Worke it selfe, as it was composed in its
owne Mother tongue. It could no sooner
arriue in any strange place, but as soone it
found friendly entertainment, and as be-
nigne Patrons, as the matchlesse worth of
so inimitable a piece might iustly deserue.

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ms. 26 Aug 1622

The Epistle Dedicatorie.

At last, it tooke vp station in these parts, and was (long since) taught to speake such English as the times then afforded; but for many yeeres it hath bin tongue-tied, and almost obsoleted, obscurely dwelling in my custody, as if for want of a Protection it durst not walke the streets. Wherefore ha- uing taken care, to see it cleered from the barbarismes of antiquity; I haue at length presumed to bring it foorth to light, and to dedicate it to your noble Patronage: the warrant of whose fauor, shall priuiledge it from all scandall and disparagement. If you please to looke vpon it with the same countenance that you euer haue vouchsa- fed me, I shall desire no better a Testimony of your noble disposition, but will alwayes esteeme it, as an addition to those former fauours which I haue receiued from you, and acknowledge my selfe euer ready,

At your Honorable command:

W. BARRET.



THE ÆTHIOPIAN HISTORIE OF HELIODORVS.

THE FIRST BOOKE.

The Contents.

Wherein is declared the taking of Theagines and Caricia by Thyamis Captain of the theenes of Egypt, & how they were brought into their country, which is called the Pasture, where, in Thyamis his house, they fell acquainted with Cnemon a Græcian, who telleth an excellent tale of his estate. After this, is declared the taking of Thyamis by Mitranes, and the burning of the Island, and this did Nausicles, by a great summe of money, procure Mitranes, Capitaine of the Watches to doe, because Thermutes, one of Thyamis his men, had taken from him a louer of his, named Thisbe, which hee brought to Athens.



As soone as the day appeared; and that the Sun beganne to shine on the tops of the hills, men, whose custome was to liue by rapine and violence, ranne to the top of a hill that stretched toward the mouth of Nylus, called *Heracleon*: where

B

standing

standing a while, they viewed the Sea vnderneath them: and when they had looked a good season a farre off into the same, and could see nothing that might put them in hope of prey, they cast their eyes somewhat neere the shore: where a shippe, tyed with Cables to the maine land, lay at rode, without sailers, and full fraughted: which thing, they who were a farre off, might easily coniecture: for the burden caused the shippe to drawe water within the boordes of the decke, but on the shore euery place was full of men, some quite dead, some halfe dead, some whose bodies yet panted, and plainly declared that there had beene a battell fought of late. But there could be seene no signes or tokens of any iust quarel: but there seemed to be an ill and vn lucky banket, and those that remained, obtained such end. For the tables were furnished with delicate dishes, some whereof lay in the hands of those that were slaine, being in stead of weapons to some of them in the battaile so suddenly begunne. Other couered such as crope vnder them to hide themselues, as they thought. Besides, the cuppes were ouerthrowne, and fell out of the hands, either of them that drank, or those who had in stead of stones vsed them. For that sudden mischiefe wrought new deuices, and taught them in stead of weapons to vse their pots. Of those who lay there, one was wounded with an Axe, another was hurt with the shelles of fishes, whereof on the shore there was great plerty, another was all to crushed with a leauer, many burnt with fire, and the rest by diuers other meanes, but most of all were slaine with arrows. To be brife, God shewed a wonderfull sight in so short time, brewing blood with wine, ioyning bat-
taile

taile with banketing, mingling indifferently slaughters with drinkings, and killing with quassings, providing such a sight for the thecues of *Egypt* to gaze at. For they, when they had given these things the looking on a good while from the hill, could not understand what that sight meant, for as much as they sawe some slayne there, but the conquerours could they see no where: a manifest victory, but no spoils taken away, a shippe without Mariners only, but as concerning other things vntouched, as if she had beene kept with a gard of many men, and lay at road in a safe harbour. But for all that, they knew not what that thing meant, yet they had respect to their lucre and gaine.

When therefore they had determined that themselves were the victors, they drew neere vnto the same: and not being now farre from the ship and those that were slaine, they saw a sight more perplexed then the rest a great deale. A maide indued with excellent beauty, which also might be supposed a goddesse, late vpo a Rocke, who seemed not a little to be grieued with that present mischance, but for al that, of excellent courage: shee had a garland of Laurell on her head, a Quiuer on her backe, and in her left hand a Bow, leaning vpon her thigh with her other hand, and looking downward, without mouing of her head, beholding a certaine yong man a good way off, the which was sore wounded, and seemed to lift vp himself, as if he had bin wakened out of a dead sleepe almost of death it self: yet was he in this case, of singular beauty, and for all that his cheeks were sprinkled with blood, his whitenes did appeare so much the more. He was constrained for griefe to cloze his eyes, yet caused he the maide to

*No strange
sights
make
theeues for-
get gaine.*

*The descrip-
tion of a co-
ly maiden.*

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looked steadfastly vpon him: and these things must they needs see, because they saw her. But as soone as he came to himselfe a little, he vttered these words very faintly: And art thou safe indeed, my sweet hart, quoth he? or else haste thou with thy death by any mischance augmented this slaughter? thou canst not, no, not by death be separated from me. But of the fruition of thy sight and thy life, doth all mine estate depend. Yea in you (answered the maide) doth my whole fortune consist, whether I shall liue or die, and for this cause, you see (shewing a knife in her hand) this was hitherto ready, but only for your recovering was restrained. And as soone as shee had saide thus, she leapt from the stone: and they who were on the hill, as well for wonder, as also for the feare they had, as if they had beene stricken with lightning, ran euery man to hide them in the bushes there beside. For shee seemed to them a thing of greater price, and more heauenly, when shee stood vpright, and her Arrowes with the sudden mouing of her body, gaue a clasp on her shoulders, her apparel wrought with gold, glistered against the Sunne, and her haire vnder her garland, blowne about with the winde, couered a great part of her backe. The thecues were greatly afraid of these things, the rather for that they vnderstood not what that should meane which they saw. Some of them saide indeede, that it was a goddesse and *Diana*: other said it was *Isis*, which was honoured there: but some of them said, it was some priest of the gods, that, replenished with diuine fury, hath made y great slaughter which there appeared: and thus euery man gaue his verdit, because they knew not the truth. But shee hastily

An euill
life full of
feare.

A guilty
conscience a
continuall
terror.

stily running to the yong man, embraced him, wept for sorrow, kissed him, wiped away his blood, & made pittifull mone, being very carefull for his safety: which thing when the *Egyptians* had seene, they turned their opinions: And are these, said they, the workes of a goddesse? would a goddesse kisse a dead man with such compassion? They determined therefore with themselves, that it was best to take hart of grace, and goe knowe what was the matter. When they had therefore encouraged each other a little, they ran downe, and found the maid busie in dressing the yong mans wounds, and comming behind her suddenly, stood still, and durst neither speake nor doe any thing more for their liues.

When she heard the sound of somewhat about her, and their shadowes before her eyes, she lifted her selfe vp a little, & looked backe, but stooped againe straight, no whit abashed to see the theeues in harnesse, but applied her selfe onely to bind vp his wounds that lay before her. Such is the force of earnest desire & true loue, it despiseth all outward chances, be they pleasant or otherwise, only beholding that which it loueth, & thereabout bestoweth all diligence and trauell. But when the theeues passed by, and stood before her, and seemed that they would enterprize somewhat, she lifted her self vp againe, and beholding them blacke coloured and euill fauored, sayde: If you bee the spirits of those who are slaine her, you trouble vs wrongfully: for most of you were slaine with your owne hands. As for vs, if we slew any, we did it in our owne defence, to repell the violence which was proffered to my virginity: but if you be men aliue, it seemeth you are theeues, as may be

Death the
end of all
misery.

deemed by the time you come in, you may doe vs a pleasure to ridde vs from these present miseries, and by death to finish this our happy tragedy. Thus did shee sorrowfully lament: but they not vnderstanding what she said, left them there, accounting their owne infirmity, a sufficient guard to keepe them, and hasted to the shippe, and brought out that which was in the same: euery man bearing out as much as hee could of gold, siluer, precious stones & silke, not regarding other things, whereof, therein was great store: and when they thought, they had enough, and there was such plenty as might seeme to satisfie the theeuers desire, laying the prey on the shore, fell to diuision of the same, not according to the worth and value of that they had, but contented themselues with equality of weight. As for the yong man and the mayde, they would take order for them afterward. In the meane time another company of theeuers, whereof two horsemen were captaines, came towards them: which thing as soone as they saw that had beene there before, not of courage to stirre against them, ranne away as fast as they could, without taking with them any part of the prey, that they might giue their enemy no occasion to pursue them. for they were in number but ten, & those who came vpon them, were three times as many. And now was the maid a prisoner againe, but yet, not in durance at all. The robbers, although they hasted to the spoile: yet partly, because they knew not what those things signified which they sawe, and partly also for feare, stayed themselues awhile, thinking that the former slaughter had beene made by the theeuers that had beene there before. But when they beheld the maide, though

though strangely yet seemly apparrelled, which despised those dangers that hanged ouer her head, as though they had been none; & altogether imployed her trauel to ease the yong mans wounds, and tooke his griefe as heavily as her owne sorrow: they were not onely ^{See the sequent of a come y personage.} strucken with her beauty & haughtinesse of minde, but wonderfully mouued with the comelinesse of the wounded mans person. Such was the seemelinesse of his countenance, and talnesse of his stature, euen as he lay along afore them. For by this time was hee a little amended, and his personage had recouered his olde handsomenesse again. At length, after they had beheld them a good while, & he drew neere who was their master, he laid hand on the maid, and bad her arise and follow him. She, although she vnderstood not what he said, yet coniecturing what he willed her to doe, drew the young man with her, otherwise she would not onely not depart from him, but poynting with a knife to her heart, threatned that she would kill her selfe, if they carried them not both together. Which thing, when the master partly by her talke, but more plainly by her gesture, vnderstood, hoping also to vse his further helpe in great affaires, if he might recouer his health againe, alighted himselfe from his horse, and commanded his harnes-bearer likewise to doe, and set his prisoners on them, commanding the rest when they had gathered vp the prey, to follow them, himselfe like a lackie ran by their side, and stayed them vpright, if by meanes of their infirmity they were in danger to fall. Surely this deede was not without much glory: for he, who was their master, waited vpon them, and he who tooke them prisoners, was content to serue them. Such

What true
nobility can
dye.

The place
and abode
of the Egp-
tian rob-
bers descri-
beried,
with their
gouverne-
ment and
maner of
life.

The educa-
tion of their
children.

is the appearance of very nobility, and the force of comelines, which can subdue the disposition of theeeues, and bring vnder the wilde and sauage. When they had gone about a sixtene furlongs, by the Sea side, they turned downe stright to the foote of the hill, & left the Sea on their right hand: And hauing gone over the top of the said hill, they halted to a Poole that lay on the other side thereof, the manner thereof was thus: The whole place is called the pasture of the *Egyptians*, about the which is a low valley, which receiueth certaine exundations of *Nylus*, by meanes wherof it becommeth a poole, and is in the midst very deepe, about the brims whereof are marishes, or fennes: For looke as the shore is to the Sea, such is the Fennes to euery great Poole. In that place haue the theeeues of *Egypt*, how many soeuer they bee, their common wealth. And for as much as there is but a little land without the water, some liue in small cottages, other in boats, that they vse as well for their house, as also for passage over the poole. In these doe their women serue them, & if neede require, be also brought to bedde. When a child is borne first, they let him sucke his mothers milke a while: but after, they feede him with fishes taken in the lake, and roasted in the hote sunne: And when they perceiue that he begins to goe, they tie a cord about his legs, and suffer him onely to goe about the boate, teaching him euen at the first after a new fashion to goe by a halter. And thus, what rude seby so is borne and bred in the people, accounteth the same his countrey, and a sufficient defence for the safety of theeeues. And for that cause all such people come thither very fast, for they all doe vse the water in stead of a wall. Moreover the great plenty

plenty of reed that groweth there in the moory ground,
is in manner as good a as bulwark vnto them. For by
deuising many crooked and cumberous waies, through ^{How they}
which the passages to them by oft vse are very easie, but ^{be defiled.}
to ohter hard, they haue made it as a sure defence, that
by no sudden inuasion they may be endammaged. And
thus much as touching the Lake, & those Rogues that
inhabit the same. About the Sun-setting commeth
home their Captaine with all his retinue. Then tooke
they the yong couple from their horses, and layd their
pray aboard certaine boates, and the rest of the Rob-
bers that tarried at home, which was a great sort, ran
to meete the Captaine from out of euery part of the
Fen, and welcommed him as if he had been their King,
But when they considered the multitude of the spoiles
that they had wonne, saw the beauty of the maid to be
so heauenly a thing, they ghesed that their compani-
ons had robbed some church, & that they had brought
away the priest of the goddess or rather the lively pi-
cture of the goddess her selfe. And thus they coniectu-
red by the maide, because they knew not what had
berne done. And therefore they gratulated their Cap-
taine in hearty wise, for his valiant exploit, and so
brought him into his owne house, which was an Island
far from the rest, seprated to his onely vse, and a few o-
ther, who most commonly vsed to keepe him com-
pany.

The Cap-
taines ha-
bitation.

Whither after he was brought, he commanded the
other to depart euery man to his owne house, charging
them the next day all to waite vpon him. Himselfe
with a few other that tarried with him, after they had
made a short supper, deliuered the young folkes to the
custo-

custody of a *Grecian*, whom he had taken a few daies before, that he might be their interpreter, letting them haue a corner of his owne house, not far from his lodging, with commandement, as well diligently to see to the wounded yong man, as curiously to looke to the maide, that she by no meanes should be annoyed. But he, what with his former trauell the day before, & also with care of his present affaires, fell a sleepe. And when all was whist in the marish, and euery man at rest, the maid tooke that occasion, and absence of men, to be a fit time to lament and waile, and the rather, for that in the night, she could neither see or heare any thing, that might comfort her, but contrariwise moue her to sorrow: when therefore with her selfe secretly shee had wailed alone (for she was by the Captaines commandement separated from company, and laid in a simple bedd) and wept very bitterly: *Apollo* (said shee) how much more grieuous punishment dost thou take of vs then we haue deserued? Hast thou not beene sufficiently reuenged on vs, with that that is past; for as much as we are farre from our friends and kinsfolkes, and that we were taken by Pyrates, and subiect to six hundred dangers more by Sea; but that now againe wee must on the Land fall into the hands of theeues and robbers? Beside, who knoweth whether any thing worse is like to light vpon vs? when wilt thou make an end? if in death, that shall be void of iniurie. Oh that death would like me well! but rather then any man should filthily know me, which *Theagenes* neuer did, truly, with a halter I would end my life, reseruing my selfe pure and chaste (as hitherto I haue done) euen vnto death, and thereby gaine a beautifull Epitaph for my singular

*Cariclia
her pitifull
complaint.*

*Cariclia
her worthy
chastity.*

singular virginity, and no iudge shall bee so cruell as thou. While she spake thus, *Theagenes* willed her to be content, and said : Mine owne deare heart and only ioy *Cariclia*, cease your mourning, I know, you haue iust cause to complaine, but in your thus doing, you displease God a great deale more then you thinke, neither haue we neede to prouoke God to wrath, but rather to pray, for that which is mightier, must with prayers, and not with accusation be appeased. You giue me indeede good counsell (quoth she) but I pray you tell me how you fare? Better (said he) then I did yesternight, since this yong man trimmed my wounds, whereby the burning heate of them is well cooled. Yea, (quoth he who had the charge to looke to them) in the morning you shall see they shall be in better case; for I will provide such an hearbe for you, that with three dressings shall heale vp your wound. And this I haue proued true by experience, for if any that were vnder this captaine, since I was taken prisoner, in any coslikt happened to be wounded, he neuer needed many daies to be cured. For that I am greatly moued with your estate, you neede not maruell at all, for you seeme to be in as ill case as I, and I haue the more compassion on you, for that you be *Grecians*, because also I my selfe am a *Grecian* borne. A *Grecian*! oh immortall God! cryed they out sodainly for ioy. a *Grecian* indeede both in tongue and countrey. Hereafter we trust to haue some respite from our mis-haps. But what must we call you, said *Theagenes*? *Cnemon*, answered hee. Of what part of *Greece*, said *Theagenes*? Of *Athens*, answered he? And how came you here, said *Theagenes*? Peace, I pray you (quoth hee) and aske me that question no more :

let

*Theage-
nes com-
forteth
Cariclia.*

let vs leaue that to such as write ragedies : neither at this time would I gladly increase your sorrowes, with repeating mine : besides that, the night is so far spent, that the rest would not serue to tell you the same, and wee haue great need to take rest, and sleepe after our great trauell. But when they would not cease, but were stil very insat to haue him tel the same, accounting it a great comfort, to heare any man haue as il luck as thy had themselues, *Cnemon* beganne in this sort: My Fathers name was *Aristippus*, hee was borne in *Athens*, one of the vpper Senate, as rich as any Cōmoner in the Citie: he, after the decease of my mother, applied his minde to marry againe, thinking it an vnreasonable thing for me, his onely sonnes sake, still to be of an vncertaine and doubtfull mind. He doth therefore bring home a little woman somewhat fine, but passing malicious, named *Demeneta* : as soone as she was married, she reclaimed my father all to her owne lure, and made him doe what she list, enticing the old man with her beauty, and was very curious in many other points: for if any woman euer knew how to make a man mad of her, she was better skilled in that art, then any man would thinke ; but especially when my father went soorth, she would be sorrowfull, and run to him when he came home, & blame him much for his long tarrying, and not stick to tell him that she would haue died if he had tarried neuer so little longer : At euery word would she imbrace him, and moist her kisses with teares : with which meanes my father was so bewitched, that he neuer was well but when he either had her in his armes, or else looked vpon her : aboue all other she would haue me in her sight, as if I had beene

Cnemon
his excellent
tale.

What
meanes in-
constant.
women vse
to allure &
also deceiue
men.

beene her owne sonne, by this meanes also making
Aristippus to loue her the better. Sometimes would she
 kisse me, oftentimes would she wish, that shee might
 pastime her selfe with me, wherewith I was well cōtent,
 mistrusting nothing lesse, then that she went about,
 maruelling also that shee bare such a motherly affecti-
 on toward me. But when shee came to me more wan-
 tonly, and that her kisses were more hot then besee-
 med an honest woman, and her countenance passed
 modesty: then many things caused me to suspect her;
 therefore I conueied my selfe away, and would nothing
 regard her faire words. I will let other things passe,
 which would be too long to tell, by what meanes she
 went about to winne me, what proffers she made, how
 sometime shewould call me her pretty boy, sometime
 her sweete heart, then her Heyre, after, her owne life,
 last of all, to these her faire names, would she adde
 many enticements, with special consideration what I
 liked best: so that in graue affaires she would behaue
 her selfe like my mother: but if she list to dally, then
 would she manifestly declare her loue. At length such
 a chance befell, when *Pallas* high feast, called *Quinqu-*
atria, was celebrated, on which the *Athenians* were ac-
 customed to consecrate a shippe by land, and I (for I
 was not then sixteene yeeres olde) had sung the vsual
 Hymne of her praise, and done other ceremonies, and
 rites due to the same; euen as I was attired in my robes
 and my crowne on my head, I came home: she, as soone
 as she espied me, vvas by and by distraught of her wits,
 and not able vvith policy to couer her loue any longer,
 but for very desire ranne to mee, and tooke mee in her
 armes, and said, Oh my young *Hippolitus*, and my

His honest
 disposition.

The Athe-
 nians feast
 called
 Quinqu-
 atria.

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deare Theseus ! In what case was I then, thinke you, who euen now am ashamed to tell you the same? That night my Father supped in the castell, and as it often happeneth in such companie, and publike resort, he determined to lye there all night: that night she came to me, and strived to haue an vnlawfull thing at my hand. But I with all my power withstood her, and regarded neither her flattering words, nor faire promises, no, nor her threatnings : wherefore, fetching a sigh from the bottome of her heart, for that time departed: but within two nights after, like a mischieuous queane, she sought all meanes possible to entrap me : And first of all, shee kept her bedde, and when my father came home, and asked her how she fared, made him answer, that she was sick: but when he was very importunate, and desirous to know what shee ailed : The goodly young man (saide shee) that loued me so well, sonne to vs both, whom I (the gods know) loued a great deale better then you, when he perceiued by certaine tokens that I was great with childe by you, which thing I concealed from you (vntill I knew the certainty my selfe) and waiting for your absence, when I counselled him, as my manner was, and perswaded him to leaue haunting of Harlots, and too much drinking (which things I knew well enough, but would neuer tell you of them, lest thereby I should incurre the cruell suspicion of a stepmother with you) while, I say, I talked with him of these things alone, no more but he and I, lest he should be ashamed, I will not tell the worst, for I am abashed so to doe, nor in what manner he reuiled both you and me, lastly spurned me on the belly, and this is the cause of my being in such case

*Dementia
inuentio
how to
griue
Cicemon.*

as ye see. Assoone as he heard this, he said nothing, nor asked mo questions, neither gaue me leaue to speake for my selfe, but being perswaded, that she, who loued me so well, would by no meanes belye me, assoone as he found me in a certaine corner of the house, buffeted me with his fists, and calling his seruants together, scourged me with roddes, and would not suffer me to know (which all men doe) why I was so cruelly beaten. When his anger was cooled, and he come againe vnto himselfe, I said to him, Father, yet now at length I pray you tel me why I haue had so many stripes. Wherewith he became worse incensed: Oh cleanly dissembler (said he) thou wouldest know thine owne fault from me. He went in againe to *Demeneta*: but she not yet content, deuised another tricke against me. She had a maid called *Thisbe*, which could play well on the Virginalles, and was otherwise faire, and a very proper wench: Her she made a stale for me, & commanded her to loue me. And by and by she did so: and where she refused me, oftentimes attempting her before, now she allured me with countenance, becke, and many other signes. Now was I somewhat proud, for that on a sudden I was become beautifull; and indeed, one night, when she came to my bedde, thought no scorne to make her roome: she liked her intertainmēt so wel, that she came againe, and continually hanted my bedde. At length, when I gaue her counsell to vse circumspection in this matter, and take heede that her mistresse found her not with me: *Cnemon* (said she) you seeme to be too simple, if you count it a dangerous matter for me, being a bond-maid, bought with mony, to be taken a bed with you: what punishment thinke you her worthy, that

*Aristippus
rigour to-
wards
Cnemon.*

*Womens
sury dange-
rous.*

16 *The Æthiopian History*

that possessing her selfe a free woman, & lawfull ymarried, hath a husband, and yet playeth the naughtipack? Peace (quoth I) I cannot belecue that. Yes (said shee) if you will, I will deliuer the adulterer to you, euen in the deed dopping. If you will so doe (quoth I) you shall doe me a pleasure. With all my heart (said shee) not only for your sake, who hath bene iniured by her tofore, but for mine also, who, for that she hath me in ielousie, am vsed of her very extremely: vwherefore if thou be a man, apprehend him. I promised her I vwould so doe, and she for that time vvent her vway. About three nights after, shee came and vvakened me out of my sleepe, and told me that an adulterer vvas come in, and that my father, vpon occasion, suddenly vvas gone into the countrey, and he according to the appointment, vvas gone to bedde to *Demeneta*: therefore it vvas expedient for me to haste to be reuenged, & put on my svword, that the knaue might not escape. I did so: and taking my svword in my hand, folloved those vvch carried a candle before, and vvent to the bed-chamber. VVhen I came neere the doore, and perceived the glimmering of a candle thorow the slivers, and the doores lockt: very angry as I vvas, brake vp the doores, and ranne in, crying out, Where is that same villaine, the vvorthy louer of this chaste dame? Which, vvhen I had said, I came to the bed, in minde to slay them both: but therewith my Father, (O God) leapt out of the bed, and falling on his knees before me, said, My sonne, haue pittie vpon thy father: spare his vvwhite haire that hath brought thee vp: VVe haue done thee vvrong indeede, yet not so great, that therefore vvith death thou shouldest be reuenged on me.

Onemon
deceiued by
Thisbe.

me. Giue not so much to thy wrath, neither by thy Fathers blood imbrue thy hands. This with much more spake my father, humbly vpon his knees, desiring me to saue his life. But I as I had been struckē with a thunderbolt, stood still amazed, and looked round about after *Thisby*, vwho had, I know not how, conueyed her selfe avway, neither had one vvord to say, neither could I tell vwhat vvas best to do: and in this case my svord fell out of my hands, vvwhich *Demeneta* straitvvay caught vp, and my father then out of danger laid hands vpon me, and commanded me to be bound, *Demeneta* in the meane while many waies moning, and setting him on, Did I not tell you this before (cried she) that it was best to look to the princocks, vvwhich would no doubt if time serued, attempt somewhat? I looked in her face, and perceiued her minde well enough. And he answered, You told me indeed, but I beleened you not. And thus was I in bonds, and he would not giue me leaue to tell him how the matter was handled. As soone as it was day, he brought me bound, as I vvas, before the people, and strewing ashes on his head, said, I brought not vp my sonne (ye men of *Athens*) to see him come to this end, but trusting he would be a staffe to stay mine age vpon, as soone as he was borne, I brought him vp gentleman-like, and set him to schoole, and when I had well placed him among our kinsfolkes, and vvritten him in the number of other young men, his equals, and according to the lawes of this Citie, made him one of our Citizens: lastly, I led not a very quiet life for his sake, he hath not only forgottē al these things, but also diuersly iniured me, and beaten this vvoman, vvwho according to our lawe is my second vvife. At length he came to

C

me

Cnemon
bounde.

Demeneta
stirreth vp
his father
against
him.

Aristip, his
Oration a-
gainst his
sonne
Cnemon.

me by night with a sword in his hand, and was no further from being a parricide, but that *Fortune* hindred him, and by a sodaine feare, his sword fell out of his hand: I flee to you, & tell you thereof. And although by the Law I might with mine owne hand slay him, yet I would not: therefore remit I my whole cause to your discretion, thinking that I shall doe better, if I punish my son, rather by publike law, then priuate bloodshed: and therewithall he wept: so did *Demeneta* also, and fained her selfe to be very sorrowfull for my mishap, calling me an vnhappy creature, as truly she might, being in danger to die before my naturall time, whom euill sprites had stirred against my parents. Not onely did she so much outwardly lament, as she testified the same with her teares; and as though her accusation had bin true, with weeping she confirmed the same. And when I craued licence to speak for my self, the scribe came to me, and propounded this straight question, whether I came to my father, or not, with a sword in my hand? I did (quoth I) but I wil tel you how. Therewith euery mā cryed out, & sayd that I ought not to speak for my self: wherefore some iudged me worthy to be stoned to death, other to be hangd, and some to be cast headlong into the dungeon. Al this while y they were consulting of my punishmēt, I cried out, O my cruel stepmother! alas, for my stepmothers sake, am I thus troubled, my stepmother killeth me without iudgement: and many marked my words very well, and began to suspect as it was indeed: but for all that, at that time could I not be heard, such was the tumult, and noise of the people: and when the voices were reckoned, those, who condemned me to dye, were a thousand seuen hundred, wherof the

one

*The true
picture of a
step-mo-
ther.*

*Few friends
in extre-
mity.*

one halfe would haue me stoned, the other cast into the
dungeon, the other, of whom was about a thousand,
crediting somewhat the suspicion that they had cōcci-
ued of my stepmother, gaue sentence that I should be
banished for euer: yet those preuailed; for althogh they
were fewer then the whole number of the rest, yet for-
asmuch as that other voices differed, seuerally compa-
red with euery one alone, a thousand was the greater
nūber: & thus was I banished from my fathers house &
natiue country. And for all that, yet was not *Demeneta*
vnpunished, but how, you shall hereafter know. Now
we must fall to sleepe, for it is far in the night, and you
had neede to take a great deale of ease. Nay, sayd *The-
agenes*, you shall more grieue vs, if you tell vs not how
this mischieuous woman was punished. Sith you will
needs know, then said *Cnemon*, giue eare. I, in such case
as I was, after I had this iudgement, came to the Ha-
uen, & finding a ship ready to depart, sailed to *Aegina*,
for I knew I had some kinsfolks there, by my mothers
side: when I arriued there, and had found those I sought
for, at the first I liued pleasantly inough there: about a
twenty daies after, roming about as I was wont to do,
I walked downe to the Hauen, and behold, a barke was
within kenning. I stayed there a little, and deuised
with my selfe whence that barke should come, and
what manner of people should be in her. The bridge
was scant well placed, when one leapt out and ran, and
imbraced me (his name was *Charias*, one of my compa-
nions) and said, *Cnemon*, I bring thee merry tidings:
now art thou well reuenged on thine enemy, *Deme-
neta* is dead. *Charias*, said I, welcome: but why doe
you not tell me these ioyful newes, but passe ouer them

He goeth on
with his
tale.

Charias
bringeth
Cnemon
newes of
Demeneta's
death.

*Iustice,
though de-
ferred long,
bits heavy
at last.*

as if they were not needfull to be knowne? I pray tell me the manner of this reuenge. Surely I feare much that she died not as other folkes doe, neither escaped she such death, as well she had deserued. Iustice, quoth *Charias*, hath not vtterly forsaken vs, according to *Hesiodus* minde. But although shee winke a while vpon the misdeeds of men, and prolong the reuenge a good season, yet at length she casteth a terrible eye vpon such offenders, who also hath taken iust punishment of the mischieuous *Demeneta*, neyther was any thing either said or done, whereto by *Thisbe*, for our

*Aristippus
is sorrow-
full for the
losse of his
sonne.*

*Demeneta
loued Cne-
mon better
when he
was gone.*

olde acquaintance, I was not made priuie. After thine vnhappy father had procured thine vniust banishment, repenting of that he had done, conueied himselfe to a certaine solitary Mannor of his, from the company of men, into the countrey, and there liued eating (as the prouerbe saith) his owne heart out. But shee straight-way became madde almost, and with more hot desire loued thee absent, neither at any time ceased she from sorrow, as though she lamented thy chance, but rather indeede her owne misshappe, (and oh *Cnemon*, my pretty boy, day and night would she cry) calling thee her owne life, in so much that when women of her acquaintance came to visite, and comfort her, they wondred greatly, that shee a stepmother, should beare such motherly affection toward thee: but shee would make them answere, that it was a greater griefe to her, then, that by any comfortable words it might be asswaged, and that few of them knew what a corsie is was to her heart: and when shee came againe to her selfe, shee would much accuse *Thisbe*, in that shee had not serued her well: Oh how ready

*Demeneta
accuseth
Thisbe.*

and I shall inioy him : sometime I determine to goe toward him, in what coast of the world soeuer it be.

These things set me on fire : these things make mee mad. But, oh ye gods, I haue as I deserue : for why did I not rather with good will seeke to win him, then by craft to compell him ? Why did I not rather humbly pray him, then like an enemy persecute him ? Hee would not take me at the first, and by good reason, for I was another mans. He feared to defile his Fathers bed, but haply either by time, or faire words, he might haue bin allured to be more gentle vnto me. But I rude and cruell, as though I loued no man, and had authority to compell him, because he obeyed me not at the first, and for that he despised *Demeneta*, whom in beauty he far excelled, haue comitted an heynous crime. But, O my *Thisbe*, what remedy is that, which thou wouldest deuise for me, or saiest is easie ? Mistresse (quoth she) many men think that *Cnemon* is gone out of the City and territorie of *Athens*, as he was iudged to doe : But I knew well inough, who haue searched all things narrowly for your sake, that he keepeth himselfe secretly in a certaine place before the City. You haue heard of one *Arsinoe*, I know well, she that playeth so well on the virginals ; with her he lyeth : for the mayde, after his miserie, tooke him in, promised to goe away with him, and keepeth him at her house, vntill shee can prouide all things ready for her iourney. Oh happy *Arsinoe* (said *Demeneta*) both for the former acquaintance which she had with *Cnemon*, and for the banishment, which shee shall haue with him ! but what doe these things touch vs ? Much, mistresse, said shee. I will say, I loue

*Thisbe
with the
like craft
deceiueth
her mi-
stresse.*

loue *Cnemon*, and will desire *Arfinoe*, with whome I haue beene well acquainted a great while, by reason of my art, that she would in her steade suffer me to lie with him one night. Which if I shall obtrayne, it shall be yours, and he shall thinke you to be *Arfinoe*, and in her place shall you be with him : and I will provide for that also, that when he hath drunke a little, he shall goe to bed : and if you get that you desire, then shall it be best for you to giue ouer your loue. For in many, the first experiment hath quenched such earnest desire: for the seede of loue, wherewith we prosecute any thing, is to haue inough thereof, but if this desire shall then also remaine (which God forbid) then shall wee make (as the Prouerbe saith) a new voyage, and seeke a new way: in the meane time, let vs apply that which the present opportunity permitteth. *Demeneta* allowed, and prayes this well, and prayed her not to slacke this determination at all. Shee craued of her mistresse but one day to bring this about: she went to *Arfinoe*, and asked her if she knew not *Teledemus*? She answered, Yes. Let vs haue a chamber, I pray you, quoth she: for I haue promised him this night, he shall come first, & I will follow as soone as I haue brought my mistresse to bedde. This done, shee went to *Aristippus* into the Countrey, and said to him thus, Master, I come to you, to accuse my selfe, and ready to take such punishment at your hands as your discretion shall thinke good. By me you haue lost your sonne, not willing indeede so to doe, yet of truth an helper to the same. For when I perceiued my mistresse liued not well, but was iniurious to your bedde, fearing not onely my selfe, if the matter came to light by

This be
accuseth
Demeneta
to her ma-
ster *Ari-
stippus*.

any other for keeping her counsell, should haue some shrewd turne, but especially sorrowfull for your mis-happe, who, for louing your wife so entirely, should haue such recompence, daring not my selfe to tell you of it, came one night, because no man should know thereof, and told my young Master, that there was one, who vsed to play the harlot with my mistresse: hee thinking that then there had beene one with her in bed (for hee was vexed before by her, as you know well inough) taking his sword in his hand very angrie, and not esteeming that I said: then there was none, but thinking that I had repented me of bewraying the same, ranne like a madde man to your beddes side: what followed, you know: now is the time that you may cleare your selfe of your sonne, though he bee in banishment, and may take reuenge on vs both, who haue done you wrong. I will shew you this night *Demeneta* (which maketh the matter a great deale more hainous) lying with her friend in another mans house without the Cittie. If, saide *Aristippus*, thou wilt shew mee this, I will make thee free, and my selfe should reuiue againe, if I were reuenged of mine enimie. I haue beene griued about the same in my conscience a great while, yet for all that, though I suspected no lesse, because I could not conuince it by manifest proofs, I held me content. But what must I doe? You know (quoth she) the garden wherein remaineth a monument of the Epicures: thither come a little before night, and tarry for me. When she had saide this, she returned, and comming againe to *Demeneta*, Make ready your selfe, said she, you must be fine; all that I promised you is don. She apparrelled her selfe,

*The Monu-
ment of the
Epicures.*

selfe, and did as *Thisbe* commanded her: and when the
 euening was come, shee carried her to the place, as was
 appointed. When they came neere the house, she wil-
 led her to stay a while, & went in her selfe before, and
 desired *Arfinoe* to goe aside into another house, & let al
 things be quiet; for she said, the yong man was some-
 what shamefast, being but of late inured with *Venus*
 sports. She was soone perswaded. Where returning,
 tooke *Demeneta*, and brought her in, & laid her in bed,
 and tooke the candle away (lest you should know her,
 who were then in *Aegina*) and willed her to take her
 pleasure and say nothing, and I (shee saide) will fetch
 this young man in to you, for he is making merry here-
 by. Thus she went soorth, and found *Aristippus* at the
 place appointed, and willed him al the way as he came,
 to binde the adulterer fast. He followed her, and when
 they were come to the house, he ran into the chamber,
 and finding the bed by Moone-light, I haue thee (said
 he) O thou much hated of the gods. While hee spake
 thus, *Thisbe* ran to the doores, and made them giue as
 great a crash as she could, and cried out, O wonder-
 full thing! the adulterer is fled: master, take heed you
 be not deceiued againe. Peace (quoth he) & be of good
 cheere, I haue this wicked & mischieuous womā which
 I most desired: and thus, after he had taken her, brought
 her toward the Citty. But shee weighing with her
 selfe (as is like) in what case shee was, the beguiling of
 her expectation, the shamefulnessse of her offence, the
 punishment decreed by the lawes; moreouer, vexing
 her selfe because shee was taken in such sort, but espe-
 cially taking it heauily, that she was thus deluded, and
 flouted, when she came to the pit, which is in the com-
 passe

*Thisbe de-
 ceiveth her
 misseffe.*

*Demen-
 eta is taken.*

Demene-
ta's death
worſe than
her life.

paſſe of the place where *Platoes* ſchole was, you know it, I am ſure, where the Noble men and Captains doe celebrate the honour of ſuch as are deceaſed, after the manner of our countrey, ſuddenly pulling her ſelfe out of the olde mans hands, leapt headlong into the ſame: and ſuch an vnhappy end had that miſchieuous woman.

Then ſaid *Ariſtippus*, Indeede thy puniſhment hath preuented the Lawes. The next day hee declared the whole matter to the people, & ſcant hauing obtayned pardon for that deede, hee went to diuers of his friends, and deuised with them, by what meanes he might obtaine leaue for you to come home againe. Whether he haue done any thing or no, I cannot tell: for as you ſee, before any thing could be finiſhed, I ſayled hither about certayne buſineſſe of mine owne. Notwithſtanding you ought to be in good comfort, that the people will conſent eaſily to your returne, and that your Father ſhortly will come to ſeek you, and fetch you home againe. Thus much *Charias* tolde me. What followed, and how I came hither, requireth both longer talke, and time to tell: and therewithall he wept. So did the ſtrangers alſo vnder colour of his calamity, but indeed for the remembrance of their owne miſhaps: and they had not ceaſed from weeping, if ſleepe in a manner flying vpon them, for great deſire, had not aſſwaged their teares. And thus they ſel aſleep. But *Thiamis* (for ſo was the maſter of the theeues called) when they had paſſed the greateſt part of the night quietly, was after troubled with certain dreames, and therewith ſuddenly awaked: for about the time that Cocks crow, whether it be for that (as men ſay)
they

they naturally perceiue the conuersion of the Sun, when he approacheth neere to vs, and so are moued to salute that god, or else, for too much heat, or desire of meate, by their crowing, they giue such as dwell with them, warning to rise to their worke: such a vision sent from God, appeared vnto him: As he entred into *Isis* Church at *Memphys*, in his owne Citty, he thought that all was on fire, and that the Altar filled with all kinde of beasts, did swimme with blood, and that the Church porch, the Churchyard, and euery place thereabout, were filled with the noise and tumult of men: and that when he came into the priuie place of the Church, the goddesse met him, and gaue *Cariclia* into his hands, and said, *Thiamis*, I commit this maid vnto thy fidelity, yet hauing, thou shalt not haue her, but shalt be vniust, and kill a stranger, but shee shall not be killed. After he saw this, he was troubled in his minde, casting this way and that way, how that which was foreshewed vnto him, might be taken. At length, being weary of beating his braines thereabouts, he drew the meaning thereof to his owne will, and construed it thus: Thou hauing, shalt not haue her, that is a wife, not a maid, any longer. By that thou shalt kill; he coniectured, to bee meant, Thou shalt breake Himen, whereof, for all that, *Cariclia* should not die: and thus did he interpret his dreame, following therein his owne lust and desire. As soone as the day appeared, he commanded the chiefe of those, who were vnder his iurisdiction, to come vnto him, and charged them to bring forth their prey, which by a grauer name he tearmed their spoiles: and calling for *Cnemom*, willed him also to bring those with him, who were committed

Two reasons why the cockes crow.

Memphys.
Thiamis
his dreame.

His interpretation thereof.

mitted to his custody. As they were thus carried, Oh; (said they) what shal become of vs? and therewith they desired *Cnemon*, if by any meanes he might, that hee would helpe them. He promised so to doe, and bade them be of good cheere, affirming that their Captaine was not now barbarously disposed, but had in him some gentlenes and courtesie, as one that was come of a noble stocke, but by necessity compelled to follow such a trade of life. After, they were brought thither, and the rest of the company made haste also, and *Thyamis* was set in a higher place then the rest in the Iland, which he appointed the place of their meeting, and had commanded *Cnemon* (for he vnderstood by this time the *Egyptian* tongue perfectly, but *Thyamis* was not very well skilled in the Greeke) to interpret what he said to the prisoners: My mates (quoth he) of what mind I haue bin euer toward you, you know very well: For I (as you can beare me witnes) although I were the sonne of the priest of *Memphis*, but frustrate of the Priestly honour, for that my younger brother by craft beguiled me of the same: when I fled to you, the better to reuenge my wrong, and recouer mine ancient estate, by all your voices, made your Captaine, haue hitherto liued with you, and not giuing any speciall honour to my selfe, more then to any of the common sort. But whether money were to be deuided, I euer loued equality, or prisoners sold, I alwaies brought the sum forth to you, accounting it the office of him that will rule well, to doe most himselfe, and take equal part of that is gotten, as others of the company doe. Such as were strong, I euer iudged to you, and the feeble sort I sold to make money of. I neuer did wrong to women: for such

*The oratio
of Thyamis
to his
mates.*

*The duty of
a good cap-
taine.*

as were of good parentage, I suffered to depart, either redeemed with money, or else for pittie of their ill hap; and such as were of inferiour condition, whom not onely the law of armes made prisoners, but also their continuall vse had taught to serue. I distributed to euery one of you, to doe you seruice. At this time, of all the spoiles I craue one thing onely of you, this strange maid, whom although I might giue vnto my selfe, yet I thought I should doe better, to take her with all your consents. For it is a foolish thing by constraining a Captaine, to seeme to doe any thing contrary to his friends pleasure. Wherefore I craue this good turne at your hands, not for nought, but rewarding you againe in such sort, that of al the other booty, I will haue no part at all: for seeing the propheticall sort of men despiseth the common sort of women, I haue decreed to make her my companion, not for pleasure so much, as to haue issue by her: and therefore am content to rehearse to you the causes that moue me thus to doe. First, shee seemeth to be of a good parentage, which a man my easily ghesse by the riches found about her. Secondly, for that she is nothing broken with these aduersities, but euen now also of a heavy stomack against fortune. Lastly, I see shee is of an excellent nature, and good disposition, by diuers arguments: for she doth not onely passe all other in beauty, and modesty of countenance, but also moueth all such as looke vpon her, to a certaine kinde of grauity; and shall shee not therefore leaue behind her a worthy estimation of her selfe? and vvhich is specially aboue all that is spoken, to be considered, she seemeth to bee the priest of some goddesse. For euen in her aduersity,

she

Thyamis
desireth to
haue Ca-
rielia for
his share, to
make her
his wife.

Three
things to be
noted in
choise of a
wife.

she accounteth it an intolerable and haynous offence, to leaue off her sacred stoale, and lavyrell garland. Can there be therefore any marriage (oh you that be present) more meete then that a man being a Prophet, should marry one consecrated to some god? All they that vvere present, approued his sayings, and prayed the gods to giue him ioy of his marriage. Which thing vvhhen he heard, he sayd to them againe, I thanke you all: but in mine opinion, it shall not be a misse, if about this matter vvee enquire the mayds minde: for if I list to vse mine ovvne authority, my vvill vvere sufficient, because it is a needlesse thing to aske their good vvill, vvhome a man may constraîne.

*Thyamis
asketh
Cariclia's
opinion and
consent to
the marriage.*

But in this case, seeing vve intreat of a lavyfull marriage, it is conuenient to be done vvith both consents: and so turning his talke to them, asked the mayd howv shee liked that vvwhich vvvas propounded as touching her marriage, and therevvvthall vvilled them to declare vvhat they vvvere, and vvwhere they vvvere borne. But she casting her eyes to the ground, first, after a good season lifted vp her head, as though she had premeditated somevvwhat, and therevvvithall looking vpon *Thyamis*, and vvwith the brightnesse of her beauty abashing him more then euer shee did before (for by the inward cogitation of her minde, her cheeks became more red then accustomedly they vvvere, and her eyes vvvere very earnestly bent vpon him) spake thus by *Cnemon* her Interpreter: It were more meete that my brother

*Cariclia's
answere.*

*The duty of
women in
the presence
of men.*

Theagenes here should haue told this tale: for mine opinion is, that a woman ought to keepe silence, and a man amongst men should make answer. But seing you haue giuen me leaue to speake, it is an especiall token
- of

of your courtesie, that you rather meane by perswasion to attempt that, which is iust, then by force to compell: and the rather, because that which hath beene spoken, most touched me, I am constrained to passe these bounds which I prescribed my selfe, to answere to the Victors question in so great an assembly of men. Wee were borne in *Ionia*, and are become of a noble house of *Ephesus*. When wee came to the age of fourteene yeeres, by the law (which calleth such to the office of priesthood) I was made priest to *Diana*, and and this my brother of *Apollo*. But for asmuch as this honour lasted but a yeere, and our time was expired, we prepared to goe to *Delos* with our sacred attire, and there to make certaine playes, and to giue ouer our priesthood according to the manner of our ancessers. And for this cause was our shippe loaden with gold, siluer, goodly apparrel, & other necessaries, asmuch as were sufficient for the expences of the same, and to make the people a publike feast: and thus we loosed out of the hauen, but the parents, for that they were olde, and feared the dangerousnes of the voiage, tarried at home: but many of the other citizens, some in our ship, some other in ships of their owne, came to accompanie vs. After we had ended the greatest part of our voyage, a tempest sodainely arose, and a vehement winde, with fearefull blast, mouing great waues of the sea, caused vs to leaue our determined iourney: and the gouernour ouercome with the greatnesse of the danger, gaue ouer the gouernement, and within a while after comming out of the hulke, committed the rule thereof to good *Fortune*. Then were wee driuen with the wind seuen dayes, and seuen nights: at last, we were
cast

*Cariclia
her dissem-
bling tale
to delay
marriage,
and yet pa-
cifie Thy-
ami's hot
loue.*

cast vpon the shore, wherein you found vs, and sawe the great slaughter: in which place, the mariners, as wee were banketing, for ioy of our deliuey not looked for, assailed vs, and for our riches sought to destroy vs: but they were all slaine, not without the destruction of our friends and acquaintance, and wee onely miserable creatures (which would God had not happened) obtained the victory. But seeing it is thus, we haue good cause in this point, to account our selues happy, because some god hath brought vs into your hands, where those who feared death, haue now space to thinke on marriage. Which surely I will not refuse. For that the captaine should be iudged worthy the victors bed, doth not onely passe all other felicity, but that a priests sonne shall marry a woman consecrated to the gods, seemeth not to be done without the singular foresight, and prouidence of God. I therefore craue but one thing only at thy hand, *Thyamis*: suffer me first, as soone as I shall come to any citty, or any place where is an Altar, or Temple sacred to *Apollo*, to surrender my priesthood, and the tokens thereof. This might be done very commodiously at *Memphis*, when you haue recovered the honour of your priesthood, for by that meanes it should come to passe, that marriage ioynd with victory, & after good luck celebrated, shall be much more merry. But whether this must be don before, or after, I leaue it to your discretion: only my request is, that I may fulfill the rites of my countrey before: I know that you will hereto agree, who haue bin brought vp from your childhood, about holy offices, & thinke also wery well and reuerently of the gods. With this she made an end of speaking, and began bitterly

*Cariclia
seemeth to
consent, yet
maketh
much de-
lay.*

*She appoin-
teth the
place of her
marriage.*

to weepe. All they, who were present, prayed her, and
willed that it should be done euen so, & for their parts,
they promised their ready ayde, to do whatsoeuer he
would. *Thyamis* also partly willing, partly against his
will, consented thereunto. For through y desire that
he had toward *Cariclia*, accounted that same houre
wherein these things were a doing, to be an infinite
time. Againe, he was pleased with her oration, as it had
beene with some Mermaides song, and was enforced
to consent to her, and therewithall he thought vpon
his dreame, supposing that he should be married at
Memphis. This done, hauing first deuided their booty,
and taking some of the best iewels, which of their
owne accord they gaue him, he suffered euery man to
depart, with further commandement to be ready the
tenth day after, to goe toward *Memphis*. Hee let the
Greekes haue the Tabernacle that they had before: and
with the was *Cnemon*, not as a keeper now, but as a
companion, and *Thyamis* furnished them with as good
victuall, as there might be gotten : whereof also *Thea-*
genes, for his sisters sake, had part. He determined not
to looke vpon *Cariclia* very oft, that her beauty might
not moue hot desire, to doe somewhat contrary to that
which by common counsel was decreed, as was before
rehearsed : & for these causes, *Thyamis* would not look
vpon the maid, thinking it an vnpossible thing, that a
man should both looke vpon a faire maide, and keepe
himselſe within the boſds of temperance. But *Cnemon*,
after euery man was quickly dispatched, and were
crept into their corners, which they had in the marish,
went to seeke the herbe which the day before he pro-
mised *Theagenes*. At this time *Theagenes* hauing gotten

Thyamis
is ſcant con-
tēt to driue
off the mat-
ter.

Sight of
things vn-
lawful is to
be auoyded,
for feare
of intempe-
rance.

Theage-
nes is offe-
ded at *Ca-*
riclia, and
becometh
ſomewhat
iculous.

fit opportunity, wept, and cried out, speaking neuer a word to *Cariclia*, but without ceasing cald vpon gods. And whē she asked him, whether after his accustomed manner he deplored the common mis-hap, or had any new grieffe befallne him? What (quoth he) can be more new, or contrary to equity, then to breake an oath, and finall agreement? *Cariclia* hath forgotten me, & is content to marry another man. God defend, said the maid: I pray you bee not more grieuous vnto me, then the miseries I haue already, neither misdeem any thing, by my talke applyed to the time, & perhaps to some purpose, seeing you haue before by many arguments tried how I am affected toward you: Except, perchance, the contrary may happen, and that you sooner change your minde, then I will depart from any the least iot of my promise. For I am content, and take in good part all these calamities: but that I shall not liue chastely, and temperately, there shall be no torment that may constraîne me: In one thing onely I know I haue not ruled my selfe, that is, in the loue that I haue borne to you, from the beginning, but notwithstanding it is both lawfull and honest: for I not like your loue, but at the first concluding marriage with you, haue committed my selfe to you, and haue liued chastly without copulation hitherto, not without refusing you oftentimes, proffering me such things, and haue waited for occasion to be married, if any where it might lawfully be done; which thing, at the first, was decreed betweene vs, and aboue al things, by oath established. Beside this, consider how vaine you are, if you suppose y I esteeme more of a barbarous fellow, then a *Grecian*; of a theefe, then of him, whom with my heart I loue. What did those

Her witty
answer to
him.

those things then meane, said *Theagenes*, which in that goodly company were of you openly rehearsed? For in that you sain'd me to be your brother, it was a very wise deuice, which caused *Thyamis* to bee farre from the ielousie of our loue, and made vs to be together safely. I perceiued also to what end that intended, which you said of *Ionia*, and of wandering about *Delos*. For they were shadows which might easily couer the truth, and deceiue indeede the auditours. But so readily to approue the marriage, and openly to conclude the same, and to appoint the same therefore, what that should signifie, neither could I ghesse, neither would I. But I wished that the earth might haue clouen, and swallowed me vp, rather then I should haue seene such an end of the trauels and hope, that for your sake I vnderooke. Herewithall *Cariclia* embraced *Theagenes*, and kissed him a thousand times, and bemoystening his face with her teares, Oh, in how good part, said she, doe I take these feares, that for my sake you sustaine? For hereby you declare, that you quaike not in your loue toward me, although many miseries depend thereupon. But know for a truth, *Theagenes*, that at this time wee had not talked together, if *Phad* not made him such a promise. For drawing backe with labouring a contrary way, doth much kindle the force of vehement desire: whereas in yeelding talke, and applying the same to the moouing of his will, hath quieted his burning loue, and with the pleasantnesse of my promise, hath brought on sleepe his too hasty appetite. For rude louers at the first, thinke that they must labour to haue a promise: & after, are of quieter minds, still houering in hope, and trusting that at length, they shall

Theagenes is not all satisfied with the answer.

Cariclia taketh in good part his mistrust of her son.

The propriety of gentle answers.

Procrastination is sometime profitable.

shall enioy that, which was promised. All which I foreseeing, by my present talke, committed my selfe to him, commending that, which shall follow to the gods, and the Angell that at the first hath obtained the tuition of our soue. *Often times the space of a day, or two, hath beene very healthfull, and brought things to happie passe, which before by no deuice could any man bring to prosperous end.* Wherefore I also at this time haue preferred this inuention before all other, pondering with vncertainty, that which is most sure. We must therefore (sweete Loue) vse this policie wisely, and keepe it secretly, not onely from all other, but also from *Cnemon* too. For although he seeme to fauour our estate, and is a *Grecian*, yet being at this time a prisoner, will perhaps, if occasion serue, be ready to doe the captaine a good turne. For neither this time of friendship, neither countrymanship, is a sufficient pledge to vs of his fidelitie, and truth: Wherefore, if at any time by suspicion he gather any thing touching our estate, at the first wee must deny it. For that manner of a lye is tolerable, which profiteth the inuentor, and hurteth not the hearer. While *Cariclia* spake these things, and many such other to this purpose: *Cnemon* ranne in hastily, and declaring a great perturbation by his countenance, *Theagenes* (quoth he) I bring you this herbe, wherewith I pray you dresse your owne wounds: but I feare me, you must prepare your selfe, to receiue other as great wounds and trauels as these. But hee asked of him, what the matter was, and desired him to tell it more plainely. The time (answered he) will not suffer me: for it is to be feared, lest we should feele the stripes, before I could tell you the

What lye
best to be
borne with
all.

the circumstances : but follow me quickly, and *Cariclia* also: and thus he caried them both to *Thyamis* : whom when he found scowring of his helmet, and sharpening the point of his speare, In good time (said he) are you in hand with your armour: put them on quickly your selfe, and command the other to doe the like : for such a company of enemies is at hand, as I neuer saw before, and are neere vs, that I standing on the toppe of the next hill, saw them, and for that cause came running as fast as I could, to tell you of their comming; and haue moreouer by the way as I came, commaded such as I saw to be in a readinesse. *Thyamis*, when he heard this, looked vp, and asked where *Cariclia* was, as though he had beene more carefull for her, then for himselfe. Whom when *Cnemon* had shewed to him, standing at the doore: Carry her alone (quoth he) into the den, where our treasures are safely kept, so that none see her : and leauing her charily there, couer her face with a muffler, as the manner is, and come quickly againe. As for the warre, let me alone with it. He bade his shield-bearer bring his offering, that after sacrifice done to the gods, they might begin the battell. *Cnemon* did as he was commanded, and carried *Cariclia* away diuersly lamenting, and oft looking backe vnto *Theagenes*, and at the length, put her into the denne. This was no naturall worke, as many are, both in, and vnder the earth : but deuised by the wit of theeeues that followed nature, and digged out by their hands very artificially, to keepe their spoiles; and it was made after this sort : It had a very narrow mouth, and was shut with priuie doores, so that euen the threshold was in stead of a gate when neede re-

Cnemon
telleth
Thyamis
of his ene-
mies hard
at hand.

Cariclia
caried to
bee kept in
the theeeues
den, where
their trea-
sure was.

The pro-
perty of
that den.

quired, and would open and shut very easily: the inner part was countermin'd with many ouerthwart waies, the which sometime would run along by themselves a great way, sometime they would bee intangled like the roots of trees: but in the end, they all ledde to one plaine place, which receiued a little light out of the marshes at a little loft in the top. When *Cnemon* was well experienced in that place, and had put *Cariclia* into the same, and comforted her many waies, but especially in that he promised her, that he, with *Theagenes*, at night would come vnto her, and that he would not suffer him to strike one stroke in the battell, but priuily conuayed her out of the same, he left her, who spake not one word, but was strickē with that mischiefe, as if it had bene with death, in that she was depriued of *Theagenes*, whom she loued as her owne soule, and went forth: and in shutting of the outmost dore, he wept a little, not only for that of force hee was constrained so to doe, but for her sake also, in asmuch as almost he had buried her quick, and committed the ioyfullest name in the world, *Cariclia*, to night and darkenes. This done, he ranne backe to *Thyamis*, whom he found very desirous to fight, and with him *Theagenes*, well armed, and making those that were with him, almost mad with his earnest oration; for as he stood in the midst of them, he said thus, My mates, I see not to what ende it should tend, to vse many words, in exhorting you, who neede no encouragemēt at all, but euer haue accounted warre the pleasantest life: especially, for that the sodaine approaching of our enemies will not permit vs to vse many words: for seeing our enemies doe now violently assault vs, if we should

*The oratio
of Thyamis
to his
companions.*

should not with like courage propulse their violence, it were altogether a point of those that in like case were voide of counsell, and at their wits end.

Sith therefore we know, we fight not for our wiues, and children, which onely in some sort were inough to make them plucke vp their hearts, (although indeede they are not of great value, and we shall haue all that which the conquerours doe gaine, if we get the victorie) but for our owne liues, and safety: for war among theeues, is neither taken vp with truce, nor ended with league, but it must needs be, that the victors shall liue, those who are ouercommmed must die; let vs euen with our hearts and hands haste to meet our cruel enemies. When he had said thus, he looked about for his shield-bearer, and called him by name, *Themuses*: but when he could not see him any where, grievously threatning him, he ran as fast as he could to the landing place: For by this time the battel was begun, and a man might see those that dwelled a farre, euen in outer coasts of the Fen, come into their enemies hands, for they who came vpon them, burned vp the boates and cottages of such as either were slaine, or else fled out of the battell, whose eyes also were dazled with the great and intolerable brightnesse of the fire, that burned vp the reedes, whereof there was great plenty, and their eares filled with the great noise and tumult: so that now a man might both see and heare the whole manner of the skirmish, those who dwelled there, maintaining the battaile with all their power and strength, and their enemies being more in number, and taking them at a sudden, killed some of them on the earth, other some they drownd in the poole with boats and houses

How warre
with
theeues is
ended.

to. Of all which, as well of those who fought by land and lake, did kill, and were killed, as also of those, who were beset with fire and water, arose a maruellous sound in the Aire. Which when *Thyamis* saw, hee remembred his dreame, wherein he saw *Isis*, and her Church filled with fire and dead men, and supposing thereby to bee meant, that which hee now had seene, gathered thereof a contrary interpretatiō to that he made before: That hauing, thou shalt not haue *Cariclia*, as taken away by warre, and that he should kill, and not wound her, that is, with his sword, and not with carnall copulation. At length calling on the gods, as though she had beguiled him, and thinking it not meete that any other should enioy *Cariclia*, commanding his men to keepe their places, and maintaine the battell as long as they might: himselfe fighting in euery part of the Iland, and diuers times making priuy irruptions out of euery quarter vpon his enemies, thinking it also to bee good, if that he could preuaile against them, himselfe, as though he went to seeke for *Themutes*, and doe certaine sacrifices to his priuy gods, suffering no man to goe with him, in haste went to the Caue. Surely a barbarous nature cannot easily bee withdrawne, or turned from that he hath once determined. And if the barbarous people be once in despaire of their owne safety, they haue a custome to kill all those by whome they set much, and whose company they desire after death, or else would keepe them from the violence and wrong of their enemies. For that same cause also *Thyamis*, forgetting all that he had to doe, being inclosed with his enemies armie, as if he had beene caught in a net, almost iraged with loue, ielousie and anger,

after

after he came in haste to the caue, going into the same, crying with a lowd voice, and speaking many things in the *Egyptian* tongue, as soone as he heard one speake Greeke to him about the cause of the caue, and was conducted to her by her voice, hee layd his left hand vpon her head, and with his sword thrust her thorow the body, a little beneath the paps, and after this sorrowfull sort, that woman giuing vp her last, and gastly grone, was slaine. But hee, after he came out, and had shut the doore, and cast a little grauell thereon, with teares said, These espousals hast thou at my haud: and comming to his boates, found a great many ready to runne their way, as soone as they layd eyes on their enemies, and *Thermutes* also comming to do sacrifice, chiding him sharply, for that he had offred the most acceptable offring already, wet with him into a boate, and had another to row them; (for the boats that they vse in the Poole, will carry no more, being but rudely hewed out of the rough Tree.) *Theagenes* also and *Cnemon* tooke another boate: so did all the rest. After they had gone a little from the Iland, and rather rowing about the bankes, then venturing into the deepe, and staying their Ores, and set their boates afront, as though they would haue receiued their enemies face to face: After this prouision, going forward a little, but not minding to abide the mo- uing of the waters, as soone as they saw their ene- mies, fled, and would not abide the first clamour and noise of the battell, *Theagenes* also, and *Cne- mon*, but not for feare, by little and little with- drew themselues, onely *Thyamis* accounting it a shame to flee, and not in mind to liue after *Cariclia*, thrust him- selfe

The description of
their battell.

selfe into the thickest presse of his enemies: and as soone as they were come to blowes, one cryed out, This is *Thyamis*, let every man doe his best to take him aliue. And therewithall they compassed him about, and held him inclosed, as in a ryng, in the midst of them.

He fought against them stoutly, and to see how he wounded some, and killed other some, it was a worthy fight. For of so great a number, there was none, that either drew his sword against him, or else cast any darte, but euery man laboured to take him aliue. He fought against them a great while, but at length he lost his speare, by reason that many fell on him at once: he lost also his harnesse-bearer, who had done him very good seruice, for he being deadly wounded (as might be gessed) despairing of his safety, leapt into the poole, and with much adoe did swimme to land, in as much as no man remembered to pursue him. And now had they taken *Thyamis*, and, with him, thought, that they had gotten the whole victory, and although they had lost so many of their companions, yet in asmuch as they had him in their hands (by whom they were slaine) they had a greater ioy thereby, then sorrow for all their dead friends, and kinsfolkes. Such is the nature of theenes, they esteeme more of money, then their owne liues, and make much of the name of friendship and affinitie, so farre as lucre and gaine shall extend. Which might easily be gathered by these: for they were those, who at the mouth of *Nylus*, called *Heraclæot*, fledde for feare of *Thyamis* and his companions, and vvere no lesse griued for the losse of other mens goods, then if they had beene their owne; and there.

The nature
of a theefe.

therefore tooke vp as well all such as were their household friends, as also those that dwelled neere about them, promising them equall part of their booty, and that they would be conductors, and captaines to guide them thereunto.

Now why they tooke *Thyamis* prisoner, this was the cause: He had a brother called *Petosiris* at *Memphis*, who contrary to the manner and ordinance of the countrey (in as much as he was a yonger brother) had by craft beguiled him of the priesthood: And hearing now that his brother was become a captaine of certaine robbers, and fearing, lest that if he gate good occasion, he would returne, and manifestly detect his subtrill dealing; and beside this, considering the voyce of many people, that supposed he had slaine him, because he could no where be seene, he promised a great summe of money, and other goods, to those who would take and bring him aliue. Wherewith the theeues being allured, no, not in the midst of their warre, forgetting their gaine, after one knewe him, with the death of many of them, tooke him aliue, and carried him to land, and placed the one halfe of them, as a guard about him, casting into his teeth diuersly, the courtesie that they vsed toward him, (although indeede he misliked worse their bands, then death it selfe) and the rest went to search the Iland, in hope to finde other treasures that they fought for. But after they had gone ouer the same, and had left nothing either vntouched, or vnsearched, that was there, and had found nothing of that they hoped for, except a fewe things of little value, ifought was left about the mouth of the caue, while they

Why Thyamis is taken aliue.

Thyamis losing many of his friends, is taken aliue.

44 *The Æthiopian History, &c.*

they conueyed the rest into the ground, setting fire on
the tabernacles. When it drew toward night, and that
they might tarry no longer in the Iland, for feare
lest they should fall into the hands of those
that escaped out of the battaile,
they returned to their
owne company.

*Here endeth the first
Booke.*

THE



THE SECOND B O O K E.

The Contents.

In this second Booke is contained the Counsels of Theagenes and Cariclia, and the iourney of Cnemon and Thermutes to seeke Thyamis: And how by composition Cnemon came to Chemmis, where he met with Calafiris very sorrowfull, who telleth him a notable tale of his owne ill happe, and annexeth thereto the beginning of the storie of the whole booke, how Caricles came by Cariclia, and how Theagenes was sent out of Thessalia, to performe the Funerall of Pyrrhus, Achylles his sonne.

AND thus was the Iland with fire and flame destroyed. *Theagenes* and *Cnemon*, as long as the sunne shined vpon the earth, knew not of this mischiefe: for the brightnesse of the fire, by reason of the force of the sun-beames in the day time, was much dimmed. But after the sunne was set, and the night drew on, and the fire, without impediment, might

*Theage-
nes think-
ing Caric-
lia to be
burnt, la-
menteth.*

might bee scene a farre off, they somewhat couragi-
ous, came out of the poole, and perceiued the whole I-
land to bee on fire. Then *Theagenes* bearing his head,
and tearing his haire, said ~~For~~swel (quoth he) this day
my life: let here, all feare, dangers, cares, hope, and
loue, haue end and be dissolued; *Cariclia* is dead, *The-
agenes* is destroyed; in vaine was I vnhappy man a-
fraide, and content to take my selfe to flight, which
no man would haue done, reseruing my selfe to thee,
my sweetheart. Surely, my ioy, I will liue no longer,
sith thou art dead, not according to the common
course of nature, which is a very grieuous thing: and
hast, contrary to thine opinion, & not in his protection,
who was thy whole desire, yeelded vp thy life. With
fire (alas wretch that I am) art thou consumed? and in
stead of lights at thy marriage, hath God ordaind such
lights for thee? The brauest beauty in the world is lost,
so that no token of such singular fairnesse remaineth in
the dead body. Oh maruailous cruelty, and vnspeake-
able wrath of the gods! I haue no leaue to giue her my
last imbracings, I am depriu'd of my last kisses. While
he spake thus, and looked about for his sword, *Cnemon*
rebuked him. And what meaneth this, *Theagenes*, said
he? why doe you bewaile her thus that is aliue? *Cariclia*
is safe, feare not. *Cnemon* (said he) you may tell madde
men, and children this tale. Surely you haue deserued
death, for hindring me from so pleasant death. There-
withall *Cnemon* sware to him, and told him altogether
the command of *Thyamis*, how he placed her there,
the nature of the same denne, and how that it was not
to be feared, that the fire could come to her, being bro-
ken and put back by fixe hundred cranks. *Theagenes*
began

*Cnemon
comforteth
Theage-
nes.*

began to come to himselfe againe when he heard this, and hasted to the Iland, & thought in his mind, that he was in the same already, and made the den his chamber, not knowing the sorrows whereunto he should fall. Thither they were carried ~~therefore~~ with much adoe, themselues playing the watermen: for he, who rowed them, with the noise of the first conflict, as it had beene with a leuer, was stricken ouer-board into the lake: they were therefore carried away hither and thither, as well for that they were both ignorant in rowing, & not placing the Ores equally, as also for that they had a contrary winde: *But for all that, the readinesse of their wills got the victory of their ignorance in that Art.* When therefore with much adoe, they were ariued in the Iland, they ran to the Tabernacle as fast as they could, which also they found burned, and could not know it, but onely by the manner of the place, for there could nothing be seene, but the great stone, which was the threshold and couer also of the Caue; for a vehement winde blowing the fire vpon the Cottages, which were made onely of slender reede, and such as grew on the marish bankes, burned them vp euery where, and made them almost equall with the ground: but when the violent fire slaked, and was turned into ashes, which also was driuen away by a blast of winde, and that which remained, beeing but a little, was quenched, and granted them free passage, they came to the Caue; the postes thereof and the reedes, they also found halfe burnt: and opening the doores, *Cnemon* leading the way, they ranne downe apace. But after they had gone a little way, *Cnemon* suddenly cryed out, *O Iupiter*, what meanneth

Theagenes
waileth a dead
body, and
thought it
had beene
Cariclia.

neth this we are vndone, *Cariclia* is slaine. And there-
with he cast his light to the ground, and put it out,
and holding his hands before his face, fell on his knees,
and lamented. But *Theagenes*, as though by violence
one had thrust him downe, fell on the dead body, and
held the same in his armes a great while without moo-
uing. *Cnemon* therefore perceiuing that hee was vtter-
ly ouercome with sorrow, and fearing lest hee should
doe him some harme, tooke his sword out of his scab-
berd, and ranne out to light his linke againe. In the
meane time, *Theagenes* tragically, and with much sor-
row lamented: And oh grieife intolerable! oh manifold
mischiefes, sent from the gods, said hee! what in-
satiable fury so much rageth still to haue such destroy-
ed? who hath banished vs out of our Countrey, cast vs
to dangers by Seas, perils by pyrats, and hath often de-
liuered vs into the hands of Robbers, and spoiled vs of
all our treasures? onely the comfort we had, which is
now taken from vs, *Cariclia* is dead, and by enemies
hand (my onely ioy) is slaine: while shee no doubt de-
fended her chastity, and reserued her selfe vnto me, she
vnhappy creature is dead, and neyther had shee by her
beauty any pleasure, neither any commodity. But oh
my sweete heart, speake to me lastly, as thou wert wont
to doe, and if there be any life in thee, command me
to doe somewhat. Alas, thou doest hold thy peace, that
godly mouth of thine, out of the which proceeded so
heauenly talke, is stopped: darknesse hath possessed her,
who bare the starre of beauty: and the last end of all
hath now gotten the best minister that belonged to a-
ny temple of the gods. These eyes of thine, that with
passing fairenesse looked vpon all men, are now with-
out

out sight, which he, who killed thee, saw not, I am sure. But by what name shall I call thee? my spouse? thou wert neuer espoused. My wife? thou wert not married. What shall I therefore call thee? or how shall I lastly speake vnto thee? shall I call thee by the most delectable name of all names, *Cariclia*? *Oh Cariclia*, heare me, thou hast a faithfull louer, and shalt, ere it be long, recouer me, for I will out of hand, with mine owne death performe a deadly sacrifice to thee, and with mine owne blood will I offer a friendly offering vnto thee, and this rude den shall be a sepulcher for vs both. It shall be lawfull for vs, after death, to inioy each other, which while we liued, the gods would not graunt. As soone as he had spoken thus, he set his hand, as though he would haue drawne out his sword: which when he found not, *O Cnemon*, said he, how hast thou hurt me, & especially iniured *Cariclia*, deprived now againe of most delectable cōpany? While he spake thus, thorow the hollow holes of the caue, there was a voice heard, that called *Theagenes*: he heard it well, and was nothing afraid, and *O sweet soule*, pardon me, said he: by this it manifestly appeareth, that thou art yet about the earth, partly for y with violence expulst out of such a body, thou canst not depart without griefe, partly for that not yet buried, thou art chased away of infernall spirits. And when *Cnemon* came in with a light in his hand, the same voice was heard againe, calling *Theagenes*. O gods, sayd *Cnemon*, is not this *Cariclia's* voyce? Surely, *Theagenes*, I thinke that shee is yet saued. Wilt not thou yet leaue, said *Theagenes*, so oft to deceiue and beguile me? Indeede, said *Cnemon*, I deceiue you, and am my selfe deceiued, if this be not

Theagenes would haue slaine himselfe.

The opiniō of the bea-then touching the dead.

Cariclia that lieth here. And therewithall, he straightway turned her face vpward: which, as soone as he saw, You gods (said he) which be the authors of all wōders, what strange sight is this? I see here *Thisbe's* face: and therewith hee leapt backe, and without mouing any whit, stood quaking in a great admiration. Therewithall *Theagenes* came somewhat to himselfe, & began to conceiue some better hope in his minde, & comforted *Cnemon*, whose heart now failed him, and desired him in all haste to carry him to *Cariclia*. A while after, when *Cnemon* came somewhat to himselfe againe, he looked more aduisedly on her: it was *Thisbe* indeed, & he knew also the Sword that lay by her, by the hilts, to be *Thyamis* his, which he for anger and haste left in the wound. Last of all, he saw a little scrowle hang at her brest, which he tooke away, and would faine haue read it: but *Theagenes* would not let him, but lay on him very earnestly, saying, Let vs first receiue my sweet heart, lest euen now some god beguile vs: as for these things, wee may know them hereafter. *Cnemon* was content, and so taking the letter in his hand, and the sword also, went in to *Cariclia*, who creeping both on hands and feete to the light, ranne to *Theagenes*, and hanged about his necke. Now, *Theagenes*, thou art restored to me againe, said she. Thou liuest mine owne, *Cariclia*, quoth he oftentimes. At length they fell suddenly to the ground, holding either other in their armes, without vttering any word, except a little murmuring, and it lacked but a little, that they were not both dead. For many times too much gladnesse is turned to sorrow, and immoderate pleasure hath ingendred grieffe, whereof our selues are the causes: As also

The joy of
Theagenes
and
Cariclia.

Too much
mirth oftē
times turneth
to
sorrow.

also these preserved contrary to their hope, and opinion, were in perill, vntil *Cnemon* taking a little water in his hands, sprinkled it on their faces, and rubbing their nostrels, caused them to come to themselves againe.

Vhen they perceived that they were so familiarly embraced, and on ground, they start vp suddenly, and blushed (but especially *Cariclia*) because of *Cnemon*, who had seene these things, and desired him to pardon them. He smiling a little, and willing to turne their minds to some mirth: In mine opinion (said he) or any mans else, who hath before wrestled with loue, and hath pleasantly yeelded vnto the ineuitable chance thereof moderately, these things are much praise-worthy. But *Theagenes*, I could by no means commend that, whereof also I was ashamed, when I saw you shamefully embrace a strange woman, and one to whom you were bound by no bond of friendship, for all that I boldly affirmed, your dearest friend was aliue, & safe. *Cnemon* (quoth *Theagenes*) accuse me not to *Cariclia*, whom in anothers body I bevvaild, thinking her vvho vvvas slain, to haue beene this vvench: But forasmuch as the good vvill of God hath novv declared, that I vvvas in so doing beguiled, remember I pray you, your owne cowardnes, in asmuch as first you deplored my case, in the suddain knowledge of her, who lay there, & though you had a svword by your side, yet you, like a stout and valiant vvarriour, vvvere afraid of a vvoman, and she dead, no lesse then if the gods had beene in present. Hereat they smiled a little, but not vvithout reares, as it happeneth to men in such miserie. After *Cariclia* had stayed a little, and scratching her ckecke vnder her eare, I iudge (said she) her happy, vvho soeuer she vvvas vvhom *Thea-*

genes lamented, and kissed also, as *Cnemon* reporteth: but except you thinke that I am in ielousie, I would gladly know, what happy woman that was, which was worthy of ~~Theseus~~ *Theseus* teares, if you can tell mee, and by what errour you killed her in stead of me. Surely (said he) you wil wonder at it greatly, for *Cnemon* saith it was that cunning player of the Harpe, which was *Thisbe*, the deuiser of the wiles against him, and *Demeneta*. Herewith *Cariclia* afraid, asked him, how is it like that she should come out of the midst of *Greece* (as of set purpose) into the farthest part of *Egypt*? or how is it possible, that when we came hither, we saw her not? As touching this, said *Cnemon*, I haue nothing to say: But thus much I heard of her: After that *Demeneta* preuented with her craft, had cast her selfe into the ditch, and my father had opened the matter to the people, he at the first obtained pardon, and was altogether busied that he might get leaue of the people, to restore me againe, and made preparation to seeke mee. *Thisbe* now because of his busines, hauing little to doe, and banking without care continually, set as it were a saile, both her selfe, and her art: and in as much as shee passed *Arfinoe* in grace, & cunning play, both in quick fingering, and also sweete singing to her Instrument, she perceiued not that shee got thereby worship, enuie, and emulation, conioyned with singular indignation: chiefly for that she was beloued of a certaine marchant of *Mancratia*, named *Nausicles*, who despised *Arfinoe*, with whom he accompanied before, because that while she sung, her cheeks swelled, and were vnseemely, and her eyes stared, almost leauing their wonted place: wherefore *Arfinoe* swelling with anger & emulation, came to

*Thisbe is
now becom
an harlot,
and is ha-
sard of Ar-
finoe.*

Demeneta's

Demeneta's kinsfolkes, and told them the whole maner
of the wiles that *Thisbe* vsed against her, whereof some
she suspected, and *Thisbe* had told her other some for
the familiar acquaintance which was betweene them.
When therefore *Demeneta's* kinsfolkes came together
to haue my father condemned, and had procured the
most eloquent Oratours, with great summes of mo-
ney to accuse him, they said, that *Demeneta* was killed
without indgement, and not conuined, and that the
adultery was pretended to colour the murther, and
therefore they required to haue the Adulterer eyther
quick or dead, or at least, to know his name. Last of all,
that *Thisbe* might be brought to examination. Which
when my father had promised, and could not performe
(for she had so provided, that before the day of iudge-
ment was assigned, she wēt her way with the Merchāt,
as they had appointed) the people taking the matter in
euill part, iudged him not the killer, in as much as hee
had told the matter plainly as it was done, but that he
helped to y death of *Demeneta*, & mine vniust banish-
ment: wherefore they exiled him out of his countrey, &
confiscated all his goods, and this commodity got he
by his second marriage. But the most wicked *Thisbe*,
who is slaine in my sight, sailed from *Athens* for that
cause. And thus much onely could I know, which *Anti-
cles* told me in *Aegina*, with whom I sayled twice to *E-
gypt* of purpose, if I might find her in *Naucratia*, to bring
her back to *Athens*, & deliuer my father from such sus-
picions and accusations, as were laid against him, and
take reuenge of her, for all the mischiefs that she did
vnto vs: and hereof, in your presence I make inquiry.
Now as touching the cause of my comming hither, the

Aristippus
banished
from A-
thens.

manner thereof, and the dangers that I suffered in this space, you shall hereafter know: But how, and by whom *Thisbe* was slaine in this denne, we shall haue neede perhaps of some Oracle to tell vs: Neuertheles, if you will, let vs looke vpon the letter which we found in her bosome: it may be, that wee shall learne somewhat beside this in it. They were content, and he opening it, began to reade as followeth.

*Thisbe's
letter to
Cnemon.*

*How Thisbe
came in-
to that I-
land.*

To *Cnemon* my Master, *Thisbe* his enemy and reuenger. First, I tell you of the death of *Demeneta*, which for your sake I deuised against her; the manner how I brought it to passe, if you doe ransom me, I will tell you betwixt vs two. Vnderstand, that I was taken by one of the theets that are of this crue, and haue beene here ten dayes already: he saith, that he is the Captains harness bearer, but hee will not giue mee leaue so much as to looke abroad: and thus he punisheth me, as he saith, for the loue he hath toward me, but as farre as I can gather, it is, lest some man else should take mee from him. Yet for all that, by the benefite of the same God, I saw you (my master) yesterday, and knew you, and haue therefore sent this letter to you, by an old woman my bedfellow, charging her to deliuer it to a beautifull yong man being a Grecian, and the Captaines friend. Redeeme me, I pray thee, out of the hands of the theese, and entertaine your handmaid, and if you will, preserue her, knowing this first, that whensoever I offended against you, I was constrained to doe it: but in that I reuenged you of your enemy, I did it of my owne free will, but if your anger be so gricuous against me, that it will not be asswaged, vs it toward me, as you shall thinke good: so that I

may

may be in your hand, I care not if I die. For I account it much better to bee slaine at your hands, and to be buried after the manner of the Greekes, then to leade a life more gricuous then death, or else to sustaine such barbarous loue, as is more intolerable then the hatred of Athens. And thus spake *Thisbe* in her letter. But *Cnemon* said, *Thisbe*, as reason is, thou art slaine, and thy selfe art messenger to tell vs of the miseries, making declaration of them by thine owne death. *This hath the reuenger (as now may it appeare) drining thee ouer all the world, not wishd to drawne her scourge, before shee made me whom thou hast iniuried, although diuining in Egypt, to be the beholder of thy punishment.* But what mischief was that, which thou diddest deuise against me, as by the letters it may appeare which Fortune would not let thee, bring to end? Verely, euen now also I much mistrust thee, and am in great doubt, lest the death of *Demenia* be but a tale, and that both they beguiled mee, who told mee of the same, and that thou art come by sea out of Greece, to make in Egypt another Tragody of me. Will you not leaue (said *Thyamis*) to be too valiant, and feare the shaddowes and spirits of dead folkes? For you cannot object and say, that she hath either beguiled me, or deceiued my sight, seeing that I haue no part in this play. But be sure, *Cnemon*, that this body is dead, and therefore haue you no cause to doubt. But who did you this good turne in killing her, or how she was brought hither, or when, I my selfe am in great maruell. As for the rest (said *Cnemon*) I cannot tell. But surely *Thyamis* slew her, as by the sword which lay by her being dead, we may ghesse.

Barbarous
loue worse
then ha-
tred.

Thyamis
his sword.

For I know it, to be his, by the hilt of Iuorie, wherein

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Tropho-
nius' den.

This be ta-
ken by
Thermu-
tes.

Thyamis
killed her,
in stead of
Cariclia.

is an Eagle grauen. Tell me therfore, said *Theagenes*, how, when, and wherefore he killed her. How can I tell you, answered *Cnemon*? For this caue hath not made me a soothsayer, as ~~as the~~ *Apollon* porch in *Delphi*, or those that enter into *Trophonius*' den, which rapt with diuine fury, doe prophecy. When *Theagenes* & *Cariclia* heard this, sodainly lamenting, *O Pitho: O Delphi*, cryed they! Wherewith *Cnemon* was abashed, and wist not what they had conceiued by the name of *Pitho*, and thus were they occupied. But *Thermutes*, *Thyamis* harnes-bearer, after he being wounded, had escaped the battel, and failed to land: when night came, hee got a loose boate, and hasted to goe to the Iland, and to *Thisbe*, whom he tooke a few dayes from *Nausicles* a marchant, in a narrow way at the side of a Hil. But after the broile began, and the enemies approached, when *Thyamis* sent him to fetch the sacrifice to the gods, he desiring to place her without the danger of weapons, and to keepe her for himselfe in safety, put her priuily into the caue, and for haste left her but in the entrie thereof. In which place as she at the first was left, partly for feare of the present perils, partly for that she knew not the waies that went into the bottome of the Caue, *Thyamis* finding her, in stead of *Cariclia*, slewe her: To her therefore *Thermutes* made haste, after he escaped out of the bat-taile, and as soone as he was landed in the Iland, he ran to the Tabernacles, where beside ashes he found nothing: But finding at length the mouth of the Caue by the stone, and the reede, if any were left, on fire, hee ranne downe in great haste, and called *Thisbe* by name: whom after he found dead, and standing a good while without mouing, in a great studie: at length, hearing

our

out of the inner parts of the Caue, a certaine noise, and
 sound, (for *Theagenes* and *Cnemon* were yet in talke)
 he straight deemed that they had slaine her, and was
 therfore much troubled in his mind, and could not wel
 tell what to doe: for ~~the~~ *barbarous anger*, and *fearcenesse*
which is naturally grafted in theeues, being kindled the more,
for that he was now beguiled of his loue, moued him to set vp
on them, whom he deemed to be the authors of that murder:
but for that he had neither armar nor weapon, he was con-
strained whether he would or no, to be quiet. He thought
 it good therefore not to come vpon them, as an ene-
 mie at the first, but if he could get any armour, then to
 set on them after. When he had thus determined, he
 came to *Theagenes*, & looked about with eyes frowning
 and terribly bent, so that with his countenance he plain-
 ly bewrayed the inward cogitation of his minde. They
 seeing a man come in vpon them sodainely, sore
 wounded, naked, and with a bloudy face, behaued not
 themselues all alike, but *Cariclia* ranne into a corner of
 the Caue, fearing perhaps to looke vpon a man so de-
 formed and naked. *Cnemon* seeing *Thermutes*, contrary
 to his expectation, and knowing him well, mistrusting
 that he would enterprise somewhat, held his peace, and
 stepped back. But that sight did not so much feare
Theagenes, as moue him to wrath, who drew his sword,
 and made as though he would strike him if he stirred,
 and bade him stand, or else (quoth he) thou shalt know
 the price of thy coming, & the cause is, for that I know
 thee not, nor why thou comest. *Thermutes* came neer
 him, and spake him faire, hauing rather respect to the
 present time, the for that he was accustomed so to doe,
 and desired *Cnemon* to be his friend, and said, that hee
 had

had deserued to be holpen at his hand, because he neuer had done him wrong, and had bene his companion the day before, and that he came to them as to his friends. *Cnem* was moued with his words, and comming to him, helped him vp: for he held *Thyamis* by the knees, and inquired of him where *Thyamis* was: he told him euery thing, how he fought with his enemies, how he went into the thickest presse of them, and neither feared his owne safety, nor their health: how hee slew euery man that came within his reach, but himselfe was garded and compassed about, and straight charge giuen, that euery man should forbear *Thyamis*. But what became of him at length, he could not tell, and I grievously wounded (quoth he) swamme to land, and at this time am come into the caue to seeke *Thisbe*. And therewith they asked him what he had to doe with *Thisbe*, or how he came by her? *Thermutes* then told them also, how hee tooke her from certaine Merchants, and how he loued her wonderfully, and kept her priuily in his owne Tabernacle, and before the comming of the enemies, put her into this Caue, and that he now found her slaine by some, whom he knew not, but he would be glad to vnderstand, why, and for what occasion it was done. *Cnem* herewith desirous to deliuer himselfe quickly from all suspicion: *Thyamis* killed her, said he, and therewith, for prooofe he shewed him the sword which they found by her, when she was slaine: which as soone as *Thermutes* saw bloody, and almost warme with the late slaughter, and knewe that it was *Thyamis*'s sword indeede, fetching a great sigh from the bottome of his heart, not knowing what was done further, went out of the den,
and

and said neuer a word, and comming to the dead body, and laying his head on her brest, *O Thisbe*, said hee oft, but nothing else, repeating the name onely: and within a while his senses fayling him, he fell on sleepe. *Theagenes*, *Cariclia*, and *Chemon*, began to thinke of their owne businesse, and seemed as though they would consult thereof: but their manifold miseries passed the greatnesse of their calamities present, and the vncertainty of that which was to come, did hinder and darken the reasonable part of the minde, so that they looked one vpon another, and euery one looked what his fellow would say, as touching their present state: after this, their hope failing them, they would cast their eyes to the ground, & with sorrowfull sighs, and grievous mourning lift them vp againe. At length *Chemon* layd himselfe on the ground, *Theagenes* late downe on a stone, and *Cariclia* leaned on him, and strived a great while to ouercome sleepe, for desire to consider somewhat of their present affaires: but they with sorrow and labour much abated, although against their wills, were constrained to obey nature, and out of their great heauinesse, they fell into a pleasant sleepe. Thus was the reasonable part of the minde, of force constrained to agree with the affection of the body. But after they had slumbred a while, so that their eyes were yet scant close shut, *Cariclia*, who lay there with them, had this maruelous dreame: A man with a rough head, terrible scowling eyes, and bloody hands, pulled out one of her eyes. Herewith she suddenly cried out, saying, that shee had lost one of her eyes, and called for *Theagenes*, who straight was at hand, and did bewaile her harme, as if in his sleepe he had

*Cariclia
her dreame.*

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had felt the same. But shee put her hand to her face, and felt euery where for that eye which was lost: and as soone as shee knew it was a dreame, It is a dreame, *Theagenes*, said shee, I haue mine eye, come hither and feare not. *Theagenes* was herewith well pleased, and as meete is (quoth he) you haue your eyes as bright as sunne-beames: but what ayled you, or why were you so afraid? An ill-fauored froward fellow (quoth she) nothing fearing your inuincible strength, came to me as I leaned on your knees, with a sword in his hand, in such sort, that verily I thought he had pluckt out my right eye. And I would to God (sayd she) it had bin so indeed, rather then he had appeared to me in my sleepe. God defend (said he) and send vs better lucke. I wish it (said she) because it were better for mee to lose both mine eyes, then to be sorrowfull for the losse of you. Surely I am fore afraide, lest you be meant by this dreame, whom I esteeme as mine eye, my life, and all my riches. Not so, said *Cnemon*: (for he heard all, being waked at the first cry of *Cariclia*:) it seemes to me that your dreame should meane another thing, and therefore tell me whether your parents be aliue. Shee said, Yea, if euer they were aliue. Then iudge, said he, that your Father is dead, and that I gather by this, for as much as we know that your parents be the cause, and authors of our life, and that wee see the light of day. Wherefore by good reason, dreames do liken our father and mother to a paire of eyes, forasmuch as they be the cause as well of the sight, as of that may be seene. This is much, said *Cariclia*: but God grant that this be rather true then the other, and that your interpretation preuaile, and I be called

*Cariclia's
expositiō of
her dreame.*

*Cnemons
expositiō of
Cariclia's
dreame.*

*Why our
parents be
likened to a
paire of
eyes.*

called the false prophet. These things shall thus come to passe, no doubt, said *Cnemon*, and therefore you must be content therewith: but we indeed seeme to dreame, tritling thus long about dreames and fantasies, without any consideration of our owne busines, and the rather seeing that this Egyptian (he meant *Thermutes*) is absent, and bewaileth his breathlesse loue. *Theagenes* answered him, and said, *Cnemon*, for as much as some god hath ioyned you to vs, and made you partaker of our calamities, let vs heare your aduice first, for you are skilled in these countreys, and vnderstand their tongue well, and we are not so meete to consult of that which is necessary, for that wee are drowned with greater dangers. *Cnemon* therefore musing a little, spake thus: Which of vs is in greater misery, I cannot tell: for I am sure that God hath laid calamities inow vpon my back also: but for that you bid me, as the elder, to giue mine aduice as touching the present case, this is my minde: This Iland as you see, is desert, and hath no man in it, but vs: moreouer, of Siluer, and Gold, and precious apparel here is great store. For of such things, *Thyamis* and his companion haue taken much, as well from vs, as also from others, and haue laid it here, but as for corne, and other things, whereby our life may be maintained, there is not one whit. We are in danger therefore if wee tarry here long, either to perish for foode, or with the returne of our enemies, or of those who haue beene of this fellowship, if they come to fetch this money, whereof they all know. If any of these things happen, it shall not be possible for vs to escape without death, or if they deale more friendly with vs, we shall be subiect to their reprochful dealing,

and

*Cnemons
aduice
touching
their pre-
sent affaires*

An order-
ly leader
makes good
followers.

What is to
be done
with a bad
companion

Necessitas
plus poscit,
quàm pie-
tas solet:
Seneca.

and scornfull behauiours. For seeing that these Herdsmen be alwaies faithlesse, now are they most, for that they want a Captaine, and ruler, that may constrain them to be moderate: we must therefore leaue and forsake this Iland, no lesse then harmefull snares or a very prison indeede, and first dispatch away *Thermutes*, vnder pretence to inquire and seeke to know some certainty of *Thyamis*. Then shal we consult more safely together, & think of those things that are needfull. And if this were not, yet it is a point of wisdom, to put out of our company a man by nature vnconstant indued with rude and vncourteous maners, which else mistrusteth somewhat of vs for *Thisbe's* sake, and will not rest till he haue (if occasion serue) by fraud beguiled vs. They allowed his saying well, and thought it good to do euen so: wherfore they went to the entry of the Caue (for they perceiued it was day by this time) and waked *Thermutes* very drowzy with sleepe: and when they had declared to him the likelihood of their counsell, and had easily perswaded him, being a sickly fellow, and had cast *Thisbe* into a little pit, and as much dust on her, as was to be found about the Tabernacle, and done to her as religiously as the time would suffer, & with teares, and weepings, in stead of all other ceremonies, buried her; they sent *Thermutes* about the pretended businesse, as was decreed: but he, after he had gone a little way, returned againe, and said that hee would not goe alone, neither rashly obiect himselfe to so present a danger, as to be a Spie, except *Cnemon* might goe with him.

Which thing when *Theagenes* perceiued, that *Cnemon* did detract (for when he heard vwhat the Egyptian said, he seemed to be much troubled in his minde, and sore afraid)

of *Heliodorus*. LIB. 2. 63

afraid) he said to him, Thou art able to giue good counsell, but thy heart faileth thee, which thing I haue both at other times well perceiued, but especially now. But pluck vp your spirits, and take good heart to you: for at this time it seemeth necessary to consent, & goe with him, that he conceiue no suspicion of our determined flight (for there is no danger for him that is armed and hath a sword, to goe with one vtterly vnarmed) and then, if occasion serue, to slip from him, and come to vs into some village hereby, which we will agree vpon.

Cnemon was content, and appointed a certaine towne called *Chemmis*, very rich, and well peopled, situated on a hill vpon the banke of *Nylus*, that it may therby be the better defended from the inuasion of the hearmen.

Chemmis,
a towne of
Egypt by
Nylus.

And it was to it, after they were ouer the lake, almost an hundred furlongs, and they should goe right forth. It will be hard, said *Theagenes*, especially for *Cariclia*, who hath not beene accustomed to goe any long iournies. But for all that, we will goe, and counterfet our selues to be beggers, and such as go about with certain iuggling casts to get our liuing. That will bee well (said *Cnemon*) for ye be very euill-fauoured people, but most *Cariclia*, whose eyes were lately pulled out: wherefore me thinketh, you will not onely aske pieces of bread, but couerlets, and caldrons. Hereat they smiled a little, so that their laughter moued but their lips onely. When therefore with oth they had confirmed that which was determined, and taken the gods to witnesse, that they would neuer by their vills forsake one another, they went each of them about their decreed busines. *Cnemon* therefore, and *Thermutes* hauing in the morning early passed ouer the lake, tooke
their

their iourney thorow a thicke wood, wherein it was hard to finde any way. *Thermutes* went before: for so *Cnemon* would haue it, pretending the cunning hee had in that hard passage, and willing him to leade the way: but indeede rather prouiding for his owne safety, and preparing a iust opportunity to giue him the slippe. After they had gone a good way, they espied a flocke of sheepe; and after those who kept them, were fled, and crept into the thicke wood hard by, they killed one of the fairest rammes, that went before the flocke, and roasting him at a fire, which the sheepe-heards had made, did eate of the flesh without tarrying, before it was throughly roasted, because their bellies were maruellously pinched with hunger. Like woolues therefore, or cormorants they deuoured euery part, though it were but a little baked against the fire, so that thile they did eate it, the bloud ranne about their teeth: but after they had filled their bellies, and quenched their thirst with milke, they went forward; and now was it time for *Cnemon* to put his deuice in practice. When they had therefore gone vp a little hill (vnder which, *Thermutes* said, was the village, and in it *Thyamis*, being taken in the battell, was either kept prisoner, or slaine, as he coniectured) *Cnemon* made an excuse, that his belly was troubled with too much meate, and by reason of the milke, he had a painefull laske: therefore he desired *Thermutes* to goe softly afore, and he would by and by ouertake him. Thus did he once or twice, or three times: so that now he seemed to deale truely, affirming that he had much adoe to ouertake him: after he had thus acquainted the *Egyptian*, at last, without his knowledge he tarried behinde, and

and as fast as he could, ran downe the hill into a very thicke wood. But he, when he came to the top of the hill, sate him downe on a stone to rest him, tarrying till night came, in which they appointed to goe into the village, to heare in what state *Thyamis* was, and therewithall he looked about for *Cnemon*, to whom if hee came after him, he deuised to doe some harme. For he had not yet left his conceiued opinion, that he slew *Thisbe*, and therefore he bethought himselfe, how he might kill him againe, and afterward hee was with a certaine madnesse moued to set vpon *Theagenes*. But when *Cnemon* appeared not, and it was now far on the night, he fell asleepe, and with the biting of an Aspe hauing gotten like death to all his passed life, by the ladies of destinies pleasure perhaps, he slept his deadly and last sleepe. But *Cnemon*, after he had forsaken *Thermutis*, lest not running, till darke night restrained his violent course, so that in that place vvhether the night ouertooke him, he hid himselfe and laide as many leaues as he could vpon him. Vnder vvhich he lying, vvas much troubled, and slept but a little, supposing euery noyse and blast of vvinde, and vvagging of each leafe to be *Thermutis*, and if at any time sleepe ouercame him, he thought that he fled, and looked back for him, that pursued him not. And vvhen he had lust to sleepe, he would refraine, for that he vvould not sleepe longer then need required. Last of all, he seemed to be angry vvith the night, and thought that it vvas longer then any other vvas. As soone as vvith great desire he sawe the day, first he cut off so much of his hayre, as he had let grow, that he might be like vnto the theeues, to the intent that those vvho met him, should not trouble

Why theeues
weare long
hayre.

Long haire
doth best
become Lo-
uers.

nor suspect him. For the theeues, besides other things that they doe, whereby they may seeme more fearefull, let their haire grow so long, that all men loath it, which they shake hanging on their shoulders, knowing very well, long haire maketh them more acceptable which are in loue, but theeues more terrible. When therefore *Cnemon* had cut off so much of his haire, as would make him seeme the more trimme, and not bee thought one of the theeues, he made haste to go to *Chemmis*, where he appointed to meete with *Theagenes*. And being now come to *Nylus*, and ready to passe ouer, he spied an old man walking on the banke, vp and downe, who seemed to communicate some of his cogitations with the flood: he had long haire after an holy fashion, but a very white, and rough beard somewhat long, his cloke and other apparell like a *Grecian*. *Cnemon* therefore staid a little: but when the old man passed vp & downe diuers times, and seemed not to see any man by him (he was in such a muse, and sure cogitation) he came before him, and said, All haile, sir. I canot, quoth he, for that fortune wil not so. Whereat *Cnemon* maruelled, and said, Are you a *Greece*? or what countrey man else? Neither a *Greeke*, answered he, nor any other country man, but of this countrey, an *Egyptian*. How then happeneth it, said *Cnemon*, that in your apparell you imitate the *Greekes*? My miseries, said he, haue changed this handsome apparell for others. *Cnemon* maruelled that any mā could trimme and decke himselfe for any mis-haps, and faine would haue known the cause or manner thereof. You cause me, said the old man, to remember many troubles, and do also moue by them a wonderfull grudging against your selfe: but whither be you going? or from whence

Thought
becommeth
at the seccs.

Miseries
the cause of
of disguise.

whence come you? or how happeneth it that you speak *Greek in Egypt*? That were a merry iest indeed, said *Cnemor*, in as much as you first asked me, and will tell mee no part of your estate: yet hee would know of mee, mine.

I am well pleased (qd. the old man) for that you seeme to be a *Grecian*, and some fortune, as I ghesse, hath transformed you into another figure also: beside that you so earnestly desire to heare in what state I am. Surely my griefe desireth to be vttered, and if I had not happened on you, I thinke I should haue told it to these reeds according to the tale. Let vs therefore leaue these banks of *Nylus*, & *Nylus* it selfe too; neither is the border of this banke fit to tel a long tale in, sith y it is subiect to the vehement heat of the South sun. Let vs therefore goe to the village that we see ouer against vs, if you haue no greater businesse; there shall you be my ghest, not in mine owne house, but in a very good mans, who hath intertained me in aduersity: In his house shall you heare all my fortune, if you will, and in like manner you shall tell me yours. Content, said *Cnemor*. For if I had not met with you, I must haue gone to this village, to tarry by appoyntment of some of my companions: they tooke a boate then (whereof there was great store, ready to transport any man for hyre) and came into the towne, and so into the house, wherein this old man was oasted: the good man of the house was not at home, but his daughter now marriageable, and the other maides, as many as were at home, entertained them very courteously, and intreated the olde man, as he had beene their father: for so I think their master had commanded: One washed their legges, and swept the dust from

*It is a great
paine to co-
ceale any
mis-bap
long.*

*Jupiter hos-
pitalis.*

*A pretty fi-
militude.*

*Homer
callesb the
belly pern-
cious.*

under their feet, another made their bed, and provided a soft lodging for them, another brought in the por, and made a fire, another couered the table and set wheaten bread thereon, and diuers other kinds of fruits. Whereat *Cnemon* maruailed and said, Father, perhaps we are come into *Jupiter hospitalis* house, we are so much regarded, and that with so good minde. Not into *Iupiters*, saith he, but into such a mans as knoweth *Jupiter hospitalis*, and the patron of such as be in aduersitie well. For, sometime he leadeth his life in traucell and Merchandize, and hath seene many Cities, and knoweth the manners and fashions of diuers nations. For which cause it is like that he entertained me into his house, wandring and trauieling a few dayes agoe about, as also he hath done many moe others. What trauell, Father, said *Cnemon*, is it, which you speake of? I am, said he, in this place bereft of my children, and know the misdoers well, but cannot be repenged: Wherefore I with wayling beweepe my sorrow, like a Bird, whose nest a dragon pulleth downe, and deuoureth her young before her face, and is afraide to come nigh, neither can she flee away: at such controuersie is loue and sorrow in her, but making a great noise, fleeth about the miserable siege, and powreth in vaine her motherlike and humble teares into those cruell eares, who haue of nature been taught no mercy. Will you therefore, said *Cnemon*, tell me how and when you had this cruell hap? Hereafter, said he, I will. Now it is time to looke to our bellies, to which *Homer* hauing respect, not without good consideration, called it pernicious, for that in comparison thereof all things else were counted little woorth. But first, according to the wisdom of the Egyptians,

Egyptians, let vs doe sacrifice to the immortall gods, for nothing shall euer cause me, to breake this custome: Neither shall any grieffe be so great, which shall cause me to put the remembrance and seruice of God out of my minde. When he had said thus, he powred a little cleane water out of a viall, and said, I doe sacrifice to the gods of this countrey, and to the gods of Greece, to *Apollo* of *Delphos*, and beside, to *Theagenes* and *Carielia*, good and honest creatures, for as much as I make these gods also: and therewithall he wept, as though he would doe another sacrifice to them beside, with sorrowfull teares. When *Cnemon* heard this, he was abashed, and looked earnestly on the old man round about. What say you (quoth he?) be *Theagenes* and *Carielia* your children indeed? They are my children, said he, borne without a Mother. For the gods haue made them my children by chance, and caused me to be sorrowfull for them, so that I haue a naturall affection of minde toward them, by which they esteemed me as their father, and so called me also. But I pray you tell me how you knew them. I doe not onely know them, said *Cnemon*, but tell you that they be safe and in good health. O *Apollo*, and the rest of the gods, said he, tell me in what countrey they be, and I will call you then my sauour, and make equall account of you as with the gods. What reward, said he, will you giue me? At this time, said he, thanks, which a wise man counteth a goodly reward. And if you come into my countrey, which the gods tell me shall be shortly, you shall haue great riches. You promise me, said he, that which is to come, and very vncertaine, and may yet presently sufficiently recompence me. If you see

Calasiris sacrificeth to Theagenes and Carielia.

Theagenes and Carielia, Calasiris children without a mother.

A wise man counteth thanks a reward.

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any thing present, tell me. For I so much desire that, that I could be content to lose some part of my body, and yet thinke that I am not maimed of any member, but haue euery ioynt whole. I require this (saide he) that you would vouchsafe to tell mee of them, of whence they are, who be their parents, and what fortune they haue had. Thou shalt haue, answered hee, a great reward, and such a one, as to it nothing may be comparable, although you had asked all the treasure in the world.

Bacchus
pleased
with mer-
ry songs
and tales.

But let vs now eate some meate. For both of vs, as well you to heare, as I to tell, shall haue need of longer time. When they had eaten Nuts, Figs, Palmes new gathered, and such other fruite as the old man was accustomed to feede on, (for his conscience made no difference of meates) they dranke; he water, and *Cnemon* wine. After a little while, the *Cnemon* said, Father, how well *Bacchus* is pleased with tales and banketing songs, you know well inough.

Wherefore now also, seeing he hath challenged me to himself, he moueth me to desire to heare somewhat, and constraineth me to craue any promised reward, and now it is high time to make prouision to play this Comedy as on a Stage, as the prouerbe is. You shall heare it, said he, and would to God that thrifty *Nausicles* had been here, whom I haue oft by diuers delays deluded, very desirous to heare this tale. After *Cnemon* heard *Nausicles* named, he asked where he was then? He is gone, quoth the old man, on hunting. What manner of hunting, said he? Of wilde beasts very cruell, which be called indeede, men, and heard men, but liue by theft, and can hardly be intrapped, for that they vse by-paths,

by-paths, and caues in the marish ground. Whereof doth he accuse them, said he? Of the taking away of a Lemman of his, which he brought from *Athens*, whom he called *Thisbe*. Lord God, saith *Cnemon*! and therewithall suddenly held his peace, as though he would say no more: and when the old man asked him what he ayled, *Cnemon* willing to bring him to other matters, said, I maruell how, or with what army emboldened, hee durst set vpon them. Hee answered, *Oroondates* is made deputy of Egypt, by the great King, by whose commandement, *Mitrans*, captaine of the watch, is made gouernour of this Towne, *Nausicles* hired him for a great summe of money, and with great company of horsemen and footemen conducted him against them. He taketh in very ill part the losse of that maide of *Athens*, not so much for that she was his friend, and played well on instruments, but more, because he was in minde to carry her to the King of *Ethiopia*, as hee said, that she might be his wiues drinking gossip, and familiar after the manner of the Greekes: as though he were deprivied therefore of a great summe of mony which he hoped to haue for her, he maketh all prouision possible to recouer her againe. My selfe willed and exhorted him so to doe, supposing, that he by some chance might happe to finde my children, and helpe me to them againe. We haue talked inough, said *Cnemon*, now cutting him off the herdmen, Captaines, and of the Kings themselues: It wanted but litle, that you had not with your talke turned my minde another way: you haue added this glance, nothing appertaining to *Bacchus*, as the prouerbe is. Wherefore returne your talke to that you promised:

Oroondates deputy of Egypt.

The wiues of Greece haue their gossips meetings.

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For I haue found you like *Protheus* of *Pharos*, not turning your selfe into diuers figures, as he did, but attempting to bring me from my purpose.

Calasiris borne at Memphis, telleth the whole courſe of his life.

You ſhall know, ſaid the old man. But firſt I will tell you of my ſelfe, not beguiling you in my tale, as you thinke : but propounding ſuch talke as ſhall be true, and well agreeing to that which followeth. The city wherein I was borne, is called *Memphis*, my fathers name, and mine alſo is *Calasiris*. As touching my trade of life, I am now a vagabond, who was not long before a Prieſt, I had a wife by the ordinance of the city, but loſt her by the law of Nature. After ſhe had paſſed out of this body into another reſt, I liued a while without any miſery, delighting my ſelfe with two ſonnes that I had by her. Not many yeeres after, the courſe of heauen preſcribed by deſtiny, doth change all our eſtate, and Saturne caſt his eye into our houſe, making the change ſtill worſe and worſe, without any hope of auoiding the ſame : onely foreſight, as in ſuch matters is common, was my gaine, which much abated the violence and heate of theſe miſaduentures.

Saturne an unlucky planet.

What miſery is beſt to be borne.

For thoſe miſeries (my ſonne) that come on thee ſuddenly, be vntolerable : but ſuch as are foreſcene, are borne with more equall minde. For the minde being occupied with feare, is abaſhed of thoſe, and taketh them heauily, but cuſtome by reaſon maketh theſe more familiar: ſuch a thing hapned vnto me: A woman of Thrace, of ripe yeeres, and except *Cariclia*, the faireſt in the world, whoſe name was *Rhodopis*: I know not whence, nor how, by the ill lucke of her louers, leauing her Countrey, trauelled ouer all Egypt, and came in very wanton wiſe to *Memphis*, with a great ſort of

The beginning of the ill fortunes of Calasiris. Rhodopis a Harlot.

maydes

maydes and seruants waiting on her, very perfectly instructed in all Venerious entisements, and wanton behauour, so that it was possible for none that looked on her, not to be intangled with her loue. Of such an vnauoydable force, was the whorish allurements, that proceeded from her eyes. She entred into *Isis* Temple oft, whose Priest I was, and worshipped the gods daily, and offered diuers sacrifices and gifts, which cost many Talents, (I am ashamed to tell it, yet I will) with often beholding of her, she ouercame me, and that temperance also which in all my life with great study I had conserued. A great while I withstood the eyes of my body, with the inward eyes of my minde: yet at last, ouercome with this affection of loue, as those who are heauy laden, I was constrained to yeeld. When therefore I vnderstood that a woman should be the beginning of all the ill lucke which the gods had appoynted me, of which I was not ignorant before, and perceiued that by fatall destiny it was so decreed, and that the God, whose turne was then to rule, would play that part: I determined not to dishonest the Priesthood, in which from my youth I had been brought vp, neither to defile the Temples and secret places of the gods, and to auoide that which was by destiny decreed, not for doing the deed (which God forbid) but to punish my desire with conuenient punishment, as in my minde I determined; by reason ruling in that iudgement, I banished my selfe, and vnhappy man forsooke my countrey, as well to yeeld to the necessity of the Ladies of destinie, and giue them leaue to determine of vs what they would, as also to leaue the cursed *Rhodopis*. For I was afraid, my ghest, lest if he, who then had dominion,

*Calasiris
falleth in
loue with
Rodopis.*

*An example
of an hea-
then priest.*

*Calasiris
banished
himselfe.*

dominion, should violently enter into the city, I should be forced to doe some viler thing. But the chiefe cause, aboue all other, that banished me, were my sons: for the secret wisdom, that I had of the gods, foresheued to me, that they should fight a bloody battaile betweene themselues: that I might therefore remoue such a cruel spectacle from mine eyes (which I thinke the Sunne himselfe would not behold) and to acquire these fatherly eyes, of the sight of my sons death, I went my way to preuent these things, pretending as though I would go to great *Thebes*, to see my elder son, who was then with his grandfather, his name was *Thyamis*. *Cnemon* started, when he heard the name of *Thyamis*, yet he kept his counsell as well as he could, the better to heare that which followed: but he told on as followeth. I omit that which hapned to me by the way (young man:) for it nothing appertaineth to that you aske for. But when I heard that there was a certaine city of *Greece*, sacred to *Apollo*, which was a temple of the gods, & a Colledge of wise men, and farre from the troublous resort of the comon people, I went thither, thinking that city which was dedicated to holines, and ceremonies, to be a meet place for a man being a Prophet, to resort vnto. So when I had sailed by the coast of *Cressia*, and was ariued at *Cyrrhus*, I went in haste out of my ship to the town: whither after I was come, I felt a certaine diuine odour breathe vpon me: So that for many causes I accounted that City a meete place for me to abide in, the least whereof was not the naturall situation of the same. For as it were a naturall defence or tower, *Parnassus* reacheth ouer it, inclosing the City, as it were with a wall with his two tops. You say very well (quoth

Cnemon)

Calasiris
iourney to
Delphy.

The situati-
on of Del-
phy.

Cnemon) and like one indeede who had tasted of *Pithos* spirit: for I remember, that my father told me, the sight of the tower was such, when the *Athenians* sent him to the Councell of *Thampitiones*. Are you then an *Athenians* sonne, said hee? Yea sir, said *Cnemon*. What is your name? *Cnemon*, answered he. How came you hither? You shall heare that hereafter. Now tell on your tale. Content, quoth he. I went into the City, and prayed it much in my mind, for the places of exercise there, and the pleasant fields, and the springs, with the fountaine of *Castalins*: this done, I went to the Temple. For the report of the people, that said the prophesse would giue answer presently, moued me so to doe. As soone as I had gone into the church and said my prayers, and made a certaine secret request to the god, *Pythias* answered me thus: .

*The pleasant
comodities
of Delphi.*

*To shunne the destinies sure decree,
Thou takest all this toile;
And therefore leauest the fruitfull coast
of Nylus fertile soile.
Haue a good heart, for I will giue
the blakish fields againe,
Of Egypt vnto thee, till then,
our friend thou shalt remaine.*

*Apolloes
answere to
Calasiris.*

As soone as the Oracle had giuen me this answer, I fell groueling on the altar, and desired him in all things to be my good god. But a great sort of those that stood by me, prayed the god much, for giuing mee such an answer at my first comming. Euery man talked of Fortune, and beheld me, and said, that I was the welcommest mā to the god, that euer came there, saue one

Lycyr.

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*Lycurgus
which gaue
lawes to
the Lace-
demoniās.*

Lycurgus of Sparta: wherefore when I desired to dwell in the Churchyard, they gaue me leaue, and decreed, that I should be nourished of their common charges.

*Pretty
Heathenish
questions.*

To be short, I wanted no good thing. For there I enquired the causes, and manner of the sacrifices which were very diuers, and many, that as well the men that inhabit there, as also strangers make: or else I conferred with *Philosophers*, vnto which City no small number of such men come, so that the City is in a manner a studie dedicated to prophecies, vnder the god who is capitaine of the Muses. And at the first there were diuers questions, as touching many matters moued among vs. For some would aske after what sort we Egyptians honored our gods: another, why diuers countreys worshipped diuers kindes of beasts, and what they could say of euery of them, other enquired of the manner and forme of the buildings called *Pyramides*: many, of their framing of instruments and their tunes. At a word, they left nothing that appertaineth to *Egypt*, vnsearched. For the *Grecians* eares are wonderfully delighted with tales of *Egypt*. At last, certaine of the civillest sort fell in talke of *Nylus*, and asked me whence were his heads, and what speciall property it had aboue other riuers, and why it alone of all others in Summer did rise. I told them what I knew, and was written in the holy Bookes, and was lawfull onely for the priestes to know, how that the head thereof was in the highest part of *Æthiopia*, and furthest bounds of all *Libia*; at the end of the East clime, and beginning of the South. It floweth in the Summer, not as some thinke, by reason of contrary blasts of the Northwest winde in those parts, but for that those same windes blowing

blowing out of the North, gather together and driue all the Clouds of the aire into the South (about the middle of the Summer) till they come to the burning line, where their violence is abated, so the vncredible heat thereabouts, so that all the moyſture, which was before gathered together and congeled, melteth, and is resolued into a boundance of water, wherewith *Nylus* waxeth proud, and will be a riuer no longer, but runneth ouer his banks, and couereth *Egypt* with his waters, as with a sea, and maketh the ground very fruitfull. Wherefore it ministreth swete waters to drinke, as is like, for that they come from heauen, and is pleasant to be touched, not now so hot as at the first, yet it is luke-warme, as one that springeth in such a place. For which cause, of that flood and none other, arise no vapors, for if there should, then were it like that it receiued his increase of snowe resolued : of which opinion some learned men of the *Greekes* haue bin. As I talked of these matters in this sort, *Apolloes* priest, called *Caricles*, my familiar friend, said vnto me, It is very wel said of you, and I my selfe am of your opinion also: for I haue heard the priests of *Egypt* that inhabit about *Nilus*, say so also. And haue you bin there the, *Caricles*, quoth I: I haue, quoth he, *Calasiris*. What mischance droue you thither, I asked him then? The ill lucke that I had at home, said he, which for all that turned to my great felicity. I wondred at that, and thought it could not be so. You will not maruell (quoth he) if you heare the whole proceſſe of the matter, which you shall doe when you please. Then (quoth I) tell me now, for I am well pleased you should so doe. *Caricles* then, whē he had let the people depart, said, Know, that for a certaine

He confu-
ietb the
opinion of
certaine
Greeke phi-
losophers.

Caricles
telletb Cal-
lakis all
his estate.

certaine cause I haue desired a great while, that you might be made priuie to mine estate. A long time after I was married, I had no children: yet at length when I was old, & had made earnest prayers to God, I had a daughter, the which, God for shewed me, should be borne in an ill time. For all that, she became marriageable, and I prouided her a husband of one of her suters (for she had many) which in my iudgement was the honestest man: the first night that shee, vnhappy wench, lay with her husband, she died either with a Thunderbolt, or else for that by negligent handling,

He was per-
haps of
Themisto-
cles opinio-
who rather
chose a mā
without
money, then
money
without a
man.

her bed was set on fire. And thus the marriage song, not yet ended, was turned to mourning: & she was carried out of her Bride-bed into her graue: and the Tapers that gaue her light at her wedding, did now serue to kindle her funerall fire. Beside this vnhappy fortune, God gaue him another tragicall mis-hap, in that hee tooke the mother from me, beeing too sorrowfull for the death of her daughter. I therefore, not able to beare this great punishment at the Gods hand, did not kill my selfe in obeying their precepts, who are occu-

A man may
not kill
himselfe.

pied about holy controuerfies, and affirme it not to be lawfull, but left my countrey priuily, and fled farre from the sorrowes I felt at home: for the quick remembrance of the mind is greatly holpen, to forget euils passed, if it be obscured & darkned, by turning of ſ eyes from the same. After I had trauelled ouer many countries, at length I came into your *Egypt*, and into the City *Cataduppi*, to see the Sluces of *Nylus*. And thus my friend, I haue told you the manner of my trauell into those places: But I desire, that you should know the principall cause why I tell you this tale. As I wal-

cataduppi
a city of
Egypt.

ked

ked about the City, as my leisure serued, and did buy such things, as are very scarce in *Greece* (for now by continuance of time, hauing well digested my sorrowes, I hastned to returne into my countrey) there came a sober man to mee, and such a one, as by countenance, appeared to bee wise, that had lately passed his youthfull yeeres, who was in colour very blacke, and saluted mee, and said that he would talke with me about a certaine matter (not speaking Greeke very well.) And when hee saw that I was willing to goe with him, he brought mee into a certaine Temple, and by and by said, I saw you buy certaine hearbes and rootes that grow in *India* and *Aethiopia*: if you will, without guile I will shew you them with all my heart. That I will, quoth I: shew me them, I pray you. With that, he tooke a litle bag from vnder his arme, and shewed me certaine precious stones of wonderfull price: for there were *Margarites* among them as big as a little nut, perfect round, and *Smaragds* and *Hiacynths*, they were in colour as the greene grasse, and shined very bright. These were like the Sea-banke, y lieth vnder a hard rocke, which maketh all that is vnderneath to bee like purple colour. At few words, their mingled, and diuers shining colour, delighted and pleased the eyes wonderfully: which as soone as I saw, You must seeke other chapmen (quoth I) good sir: for I and all my riches are scant able to buy one of the stones that I see. Why, said he, if you be not able to buy the, yet are you able to take them, if they be giuen you. I am able, said I, to receiue them indeede: but I know not what you meane so to mock me. I mock you not, qud. he, but mean good faith, and

and I sweare by the god of this church, that I will giue you all these things, if you will take them, beside another gift, which farre excelleth them all. I laughed whē I heard this. He asked me why I laughed? Because, quoth I, it is a thing to bēe laughed at, seeing you promise me things of so great price, and yet assure me to giue me more. Trust me, said he: but sweare that you will vse this gift well, and as I shall teach you. I maruailed what he meant, and staied a while, yet in hope of those greater rewards, I tooke on oth. After I had sworne as he willed me, he brought me to his lodging, and shewed me a maide of excellent beauty, which he sayd, was but seuen yeeres old. Me thought thee was almost marriageable, such grace doth excellent beauty giue to the talenesse of stature. I stood in a maze, aswell for that I knew not what he meant, as also for the vnsatiabie desire I had to looke vpon her. Then spake he thus to me, Sir, the mother of this maid which you see, for a certaine cause, that you shall know hereafter, laid her forth wrapped in such apparell as is commonly vsed for such purposes, committing her to the doubtfulnessse of Fortune. And I by chance finding her, tooke her vp, for it is not lawfull to despise and neglect a soule in danger, after it hath once entred into an humane body. For this is one of the wise mens precepts that are with vs, to be whose scholler my selfe was once iudged worthy. Besides that, euen in the infants eyes there appeared some wonderfull thing, she beheld mee with such a steady, and amiable countenance, as I looked vpon her. With her was also found this bagge of precious stones which I shewed you of late, and a silken cloth wrought with letters in her mother

*Many take
abes for
like end,
but doe
scantly per-
forme them
so well.
What ex-
cellent
beauty
with talnes
of stature,
maketh a
woman
seemely.*

*Cariclia
committed
to fortune.*

ther tongue, wherein was her whole estate contained; her mother (as I ghesse) procuring the same. Which after I had read, I knew whence, and what she was: and so I carried her into the countrey far from the city, & deliuered her to certaine shepheards, to be brought vp, with charge that they should tell no man. As for those things that were found with her, I detayned with my selfe, lest for them, the maide should be brought into any danger. And thus at the first this matter was concealed: But after in proceffe of time, the maid growing on, & becomming more sayre then other womē were, (for beauty in mine opinion cannot be concealed, though it were vnder the ground, but would thence also appeare) fearing lest her estate should be knowne, & so she killed, & I brought in trouble, therefore I sued, that I might be sent in Ambassage to the deputy of Egypt, and obtained it: wherefore I come, and bring her with me, desirous to set her busines in good order. And now must I vtter to him the cause of mine Ambassage, for he hath appointed this day for the hearing of me. As touching the maid, I commend her to you and the gods, who haue hitherto conserued her, vpon such conditions, as you are bound by oath to performe: that is, That you will vse her as a freewoman, & marry her to a freeman, as you receiue her at my hand, or rather of her mother, who hath so left her. I hope that you will performe all things whereof we haue commended, as well by credit of your oth, as also by trust that I haue in your maners, which I haue by many daies experienced to be very Greekish indeed. Thus much I had to say to you, before I executed my Commission as concerning mine ambassage: as for other secrecies belong

Cariclia's
state found
in a Samp-
ler.

What was
her bring-
ing vp.

Beauty can-
not be hid-
den.

Caricles
calleth Ca-
riclia, his
owne
daughter.

Sifimi-
thers his
ambassage.

ging to the maide, I will tell you them to morrow in more ample wise, if you will meete with me about *Iffis* temple. I did as he requested, & carried the maid mus- fled to mine own house, and vsed her very honorably that day, comforting her with many faire meanes, and gaue God great thanks for her, from y time hitherto, accounting, and calling her my daughter. The next day I went to *Iffis* temple, as I had appointed, with the stranger: & after I had walked there a great while alone, and saw him not, I went to the deputies house, and inquired whether any man saw the Legate of *Æthiopia*. There one told me, that he was gone, or rather driuen home- ward, the last day before sun-set, for that the deputy threatned to kill him, if presently he departed not. I asked him the cause. For that, quoth he, by his Amba- sage he willed him not to meddle with the mines, out of which the *Smaragds* were digged, as those that ap- pertained to *Æthiopia*. I came home againe, much grieued, like one that had some great mis-hap, because I could not know any thing as touching the maide, neither whence shee was, or who were her parents. Maruaile not thereat, said *Cnemon*, interrupting him: for I my selfe take it heauily, that I cannot know it now: yer perhaps I shall know it hereafter. You shall indeede, said *Calasiris*.

But now wil I tell you, what *Caricles* said more. After I came into my house (quoth he) the maid came forth to meete me, but said nothing, because she could not yet speake Greeke: yet she tooke me by the hand, and made me good cheare with her countenance. I maruei- led that euen as good Greyhounds do fawne vpon eue- ry one, though they haue but little acquaintance with them,

them, so she quickly perceiued my good will toward her, and did imbrace me as if I had beene her father. I determined therefore, not to tarry longer in *Catadupic*, lest some spite of the gods should depriue me of my other daughter too. So comming by boate downe along *Nylus*, to the sea, I got a shippe, and sailed home; and now is this my daughter with me, this daughter, I say, firnamed also by my name, for whose sake, I lead scant a quiet life. And beside other things, wherein shee is better then I could wish, she learned the Greeke tongue in so short space, & came to perfit age with such speed, as if she had bin a peerelesse branch, and so farre passed all other in excellent beauty, that all mens eyes, as well strangers, as Greeks, were set on her. To be short, wherefoeuer she was, either in the temples, or at public-like exercises, or in the places of common resort, shee turned all mens mindes & countenances vnto her, as if she had beene the Image of some god lately framed. And although she be such a one, yet she griueth mee sore: She hath bidden marriage farewell, and determineth to liue a maiden stil; and so becomming *Diana's* seruant, for the most part applieth her selfe to hunting, and doth practise shooting. For my part, I set little by my life, who hoped to marry her to my Nephew, my sisters sonne, a courteous young man, well mannerd, & faire spoken, but I can, neither by prayer, nor promise, nor force of argument perswade her thereto: but that which griueth mee most, is that, (as the Prouerbe saith) shee vseth my owne Feathers against mee, and addeth great experience, and many reasons, to prooue that she hath chosen the best kinde of life, commending virginity with immortall praise, and placing it in

Cariclia
not onely
passing
beautifull,
but very
witty also.

Cariclia
not willing
to marry.

Heauen by the gods, calleth it immaculate, vnspotted, and vncorrupted: as for loue, *Venus* disport and euery Ceremonie, that appertaineth to marriage, she vitterly dispraiseth. In this matter I require your helpe, and therefore now I hauing good occasion, which hath in a manner preferred it selfe to me, vse a longer tale then neede requireth. Do thus much for mee, good *Calasiris*, vse some point of your wisdom, though it be by incantment, to perswade her, either by word, or deed, to know her owne nature, and to consider, that she is borne of a woman. This you can do if you will: For she disdaineth not to talke with men, for that she hath bin commonly brought vp among them. And she dwelleth in the same house with you, here, I meane, within the circuit and compasse of this Temple. Despise not mine humble prayers, and suffer me not to liue in mine age without children, and comfort, and hope of any to succede me: this I beseech you to do, for *Apollo's* sake and all the gods of your owne countrey. I wept when I heard this, *Cnemon*, because he himselte not without teares thus humbly besought me, and promised to doe what I could for him in this point. While we yet talked of these matters, one came to vs in haste, and told vs, that the Captaine of the *Aenians* ambassage was at the gate, and made prouision, and therefore desired the priest to come away and begin the sacrifice. I asked *Caricles* what those *Aenians* were, and what holy message theirs was, and what sacrifice they made? The *Aenians*, said hee, is the noblest part of *Theffalia*, and right Greekish, which fetch their pedegree from *Deucalion*, and stretch to the borders of *Malia*: their chiefe city is *Hipala*, so called, as they say, because it is mistris and

*Aenians, a
people of
Theffalia,
fetch their
pedegree
from Deu-
calion.
Now farre
the Aenians
countrey
goeth.
Their
chiefe city
is Hipala.*

and ruler of the rest, but as other thinke, for that it is situate vnder the hill *Oeta*. This sacrifice the *Aenians* send to *Pyrrhus Achilles* sonne, euery fourth yeere, at such time as the feast *Agon* is kept to *Apollo* (which is now as you know) for here was he killed at the very Altars of *Apollo*, by the guile of *Orestes*, *Agamemmons* sonne: this message is done more honourably then any of the rest, because the Captaine saith, he is one of *Achilles* line. By chance I met with him two dayes ago, & there seemeth verily to appeare in him somewhat worthy those that come of *Achilles* blood: such is the comelineffe of his person, and talnes of stature, that it may easily prooue he was borne of some goddesse. I maruailed how they being *Aenians*, did say they came of *Achilles* blood, because the Egyptian Poet *Homer* saith, that he was borne in *Pythia*. The young man, and the rest of the *Aenians* say plainly, that he is their progenitour, and that *Thetis* was married to *Peleus* out of *Malia*, and that in old time *Pythia* was thereabouts, and that beside the, whosoever do challenge the noble man for his valiant acts, say vntreuly. For his part, he prooueth himself to be of *Achilles* blood by another reason: for that *Meneſthius* was his grādfather, who was the sonne of *Sperchius*, and *Polidora*, *Peleus* daughter, which went with *Achilles* among the noble captaines to *Troy*, and because he was his kinsman, was one of the chiefeſt captaines of the *Mirmidons*. And although he himselfe be very neere on euery side to *Achilles*, and ioyne him to the *Aenians*, yet he accounteth these funerals to *Pyrrhus*, for a most assured prooffe, which all the *Thessalians* (as he saith) haue granted to them bearing them witnesse, that they be the next of his blood.

The maner
of the *Aeni-
ans* sacri-
fice to
Pyrrhus.

A pretty
discourse of
Achilles
countrie,
prouing the
Aenians to
come of his
race.

The de-
scription of
a very com-
ly man.

I enuy them not, *Caricles* (quoth I) whether they chal-
lenge this to themselues vntruly, or it be so indeed. But
I pray you, send for the Captaine in, for I desire much
to see him. *Caricles* was content: Therewith entred in
a young man of *Achillis* courage indeede, who in
countenance, and stomack appeared no lesse, with a
straight necke, high forehead, with his haire in comely
sort rebending downe, his nose, and nostrils wide i-
nough to take breath, which is a token of courage and
strength, his eyes not very gray, but gray & black, which
made him looke somewhat fiercely, and yet very amia-
bly, not much vnlike the Sea, which is newe calmed
after a boysterous tempest. After he had saluted vs, as
the maner was, and we him againe, It is time, said he,
to doe Sacrifice to the gods, that wee may finish the
Noble mans rites, and the pompe thereto belonging by
times. Let it be so, said *Caricles*: & as he rose, he told me
softly, You shal see *Cariclia* to day, if you haue not seene
her before: for she must be at the pompe and Funerals
of *Neoptolemus* by custome. I had seene the maide
before, *Cnemon*, and done sacrifice with her, and shee
would inquire of me, of our holy customes and ordi-
nances. Yet I said nothing to him, waiting to see what
would come hereof: and so wee went to the Temple
both together: for all things that belonged to the
sacrifices, were made ready by the *Thessalians*. As-
soone as we came to the Altar, and the young man be-
ganne to doe the Sacrifice, hauing leaue first of the
priest, *Pythia* said thus:

Apollo his
answer, as
touching
Theage-
nes and
Cariclia.

*Ye men of Delphy, sing of her,
and goddesse of spring praise:
Who now in grace beginnes to grow,*

but

but fame shall end her dayes.
 Who leauing these my temples here,
 and passing surging streames,
 Shall come at length to countrey, scortche
 with Phæbus blazing beames,
 Where they, as recompences due,
 that vertues rare doe gaine:
 In time to come ere it be long,
 while Misers shall obtaine.

After the gods had saide thus, those that stood by,
 cast many doubts, but knewe not what that answer
 should meane. Euery man had his seuerall exposition,
 and as he desired, so he coniectured; yet could none at-
 taine to the true meaning thereof: for oracles and when ora-
cles and
(ouih/ay-
ings are to
be expoun-
ded.
 dreames are for the most part vnderstood, when they be
 come to passe. And although the men of Delphy were
 in a maze, for that was said, yet they hastened to go to this
 gorgeous solemnity, not caring to make any diligent
 inquiry of the answer which was giuen.

Here endeth the second
 Booke.

G 4

THE





THE THIRD B O O K E.

The Contents.

In the third booke is contained the manner of the Funeralls, and how Theagenes fell in loue with Cariclia, and shee with him, and the moane that Caricles made for her to Calasiris.



After the pompe and Funerall was ended: Nay, father, quoth *Cnemō*, (interrupting him) it is not done yet, seeing your talke hath not made me also a looker thereon. But you slip from me, who desired wonderfully to behold the whole order thereof, no lesse than one, as the olde prouerbe that is saide of one that commeth after a feast, in as much as you haue but opened the Theatre, and straight shut it vp againe. *Cnemō* (said *Calasiris*) I would not trouble you with such impertinent matters as you do now desire, but would haue brought you

to the principall points of my tale, and that which you desired at first. But because you desire by the way to be a looker hereupon, hereby you declare your selfe to be an *Athenian*, I will briefly declare to you the brauerie thereof, as well for it selfe, because it is famous, as also for certaine things that happened thereat. The *Hecatombe* went before, and such men as were but lately entered into the holy ministry, ledde the same; each one had a white garment knit about them, their right hand and arme, with their brest naked, and a Polaxe therein. All the Oxen were black, but very lusty, wagging their heads, and lifting them vp a little, they had euen hornes, part whereof was gilded: other had Garlands of flowres vpon them, their legs were somewhat crooked, and their throats hanged beneath their knees, and there were so many as would make a iust *Hecatombe* indeede. After these followeth a great sort of other offerings, and euery kinde of beasts was led by it selfe in order alone, with an instrument that appointed when, and with what they should begin. These beasts and their leaders, did certaine virgins of *Thessalia* standing in a ring, with their haire loose about their eares, entertaine. The maids were diuided into two companies, those who were in the first, carryed flowres and fruite. The other carried in baskets other fine knacks, and perfumes, and filled all the place with pleasant odour: they carried not these things in their hands, but on their heads, for that they held their hands forward & backward, that they might the more easily both goe and dance. They receiued their Song of another company; for it was the duty of these to sing the whole Hymne. In this song was *Theris* praised,

and

The manner of the sacrifice.

Hecatombe is a kinde of sacrifice.

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and *Peleus* then their sonne, and after his, after these, *Cnemon*. What, *Cnemon*? quoth *Cnemon*, Now father, ye take from me the pleantest part of this tale, as though you would make me a beholder only of that, that was done in his Royalty, and not a hearer also. You shall heare it, said *Calasiris*, seeing it pleaseth you: this was the song:

*The song
that the
Troesian
virgins
sung in ho-
nour of
Thetis,
Peleus, A-
chilles and
Pyrrhus.*

O *Nereus*, god in surging Seas,
we praise thy daughter deare:
Whome *Peleus* at commandement
of Ioue did make his pheere:
Thou art our Lady *Venus* braue,
in Sea a glimpsing Starre:
Who, thee *Achilles*, did bring forth,
a very *Mars* in warre,
And Captaine good vnto the Greeks:
thy glory scales the skies:
To thee did thy red-headed wife
cause *Pyrrhus* rough to rise,
The *Troians* utter overthrow,
but stay to Greekish host,
Be thou good *Pyrrhus* vnto vs,
a favorable ghost,
Whoe ere in grave intomb'd liest,
in *Phœbus* sacred ground:
Bow downe thine eare, to th' holy hymnes
that we to thee do sound.
And this our City suffer not,
in any feare to be:
Of thee, and *Thetis* is our song:
Thetis, all haile to thee.

This was the song, made by *Cnemon*, as I remember,
with

with so good order in the song, and measure in their dancing, agreeing so fitly to the sound of the musicke, that the eye forgate what it saw, in rauishment of that was heard, and the standers by, followed the mayds as they passed on, as though they had beene rauished with the pleasantnesse of their song, vntill the iolly lusty youths with their Captaine and Ringleader appeared, the sight whereof was better then all that they had seene before. The whole number of these youths, was fifty, which was diuided into twice five and twenty, in a manner garded their Captaine, who rode in the middest of them. Their bootes wrought with purple leather, were folded finely a little aboue their ankles. Their cloakes were buttoned with buttons of Gold before their breasts, and were laide on with round blue buttons, downe vnto the nethermost hemme. Their horses came all out of *Thessalia*, which also shewed by their pleasant countenances, the good pasturage of their countrey. They somed on their bridles, as though they thought scorne of such as rode on them, yet they turned very readily as their Riders would haue them.

*The Eniis
apparell.*

Their saddles, and the rest of their harnessse was so beset with siluer and gold, that in this point the young men seemed to strue who should be brauest. But *Theomon*, those who were present, did so despise and passe these men thus apparellled, and looke on the Captaine *Theigenes* (on whome was my care) that all, which shewed before very bright, was now darkened, as it had beene with some passing lightning. Such brightnesse did his sight bring vnto vs, in as much as he was on horsebacke also, with a speare of Ash, poynted with steele.

Theage-
nes cloake :
what cost
thereon.

Theage-
nes his
horse.

What the
common
sort of
women did
to Theage-
nes, and
their opini-
on of him.

Theage-
nes begin-
neth to loue
Cariclia.

stele in his hand, he had no helmet on, but was bare-headed. His cloake was of purple, wrought with Gold, wherein was the battaile of the *Centaures* and *Lapithes*: on the button of his cloake was *Pallas* pictured, bearing a shield before her brest, wherein was *Gorgons* head. The comelinessse and commendation of that which was done, was somewhat increased by the easie blowing of the winde, which moued his haire about his neck, parting it before his forehead, and made his cloake waue, and the nether parts thereof to couer the backe and buttocks of his horse. You would haue said, that his horse did know the beauty of his master, and that he beeing very sayre himselfe, did beare a passing seemely man; he reined so, and with pricked vpeares, he tossed his head, and rolled his eyes fiercely, & praunced and leapt in so fine sort. When he had the reynes a little at will, hee would set forward couragiously, and turne about on both sides, and beate the ground with the tips of his hooves lightly, and moderate his fiercenessse with the pleasantnessse of his pace. Each man was amazed thereat, and gaue the young man the principall praise, as well for his courage, as also for beauty and comelinessse of personage. At a word, the common sort of women, and such as could not moderate their affections, cast apples and flowres vpon him, by that meanes, as might be ghesed, seeking to get his fauour: for they were all of this opinion, that there could be no humane shape which could surmount the seemelinessse of *Theagenes*. But after that *Aurora*, with rosiall fingers, as saith *Homer*, appeared, and the beautifull and wise *Cariclia* came out of *Diana's* Temple: then I perceiued that *Theagenes* could be conquered,

red, but so farre conquered, as the naturall seemeliness of womans beauty hath the more and greater force at first to bring vnder. For she was carried in a chariot, drawne with a yoke of white Oxen: she had on a purple gowne downe to her foote, spangled with gold. She was girded with a girdle, in making whereof the workman bestowed all his craft, in that he neuer made the like before, nor able to frame such another after. For he tied two Dragons tails behinde her back, betweene her shoulders, bringing further their contrary necks vnder her paps, with an artificiall knot, suffering both their heads to hang downe, after it was fastened about her. You would haue sayd, that the Serpents did not seeme to creepe, but crept indeed. They were not feareful with their terrible looks, but seemed as though they had beene wantonly asleepe. As touching their matter, they were gold, but in colour blue. For the gold by arte was made blacke, that blacke and blue might indeede represent the sharpenesse of diuersitie of scales: and such was the maides girdle. Her haire was neither all bound vp, nor all loose: but the most part thereof that grew behind, hanged ouer her shoulders: that which grew from the crowne of her head downeward to her forehead, being yellow coloured, was crowned with a Garland of young Lawrell, which did not suffer the whole to be blowne more then was seemely, with the vehemency of the wind. In her left hand shee bare a gilded Bowe, and a quiuer of Arrowes hanged on her right shoulder; and in her other hand she bare a taper burning: and although she were so attired, yet there came greater light from her eyes, then from the taper. Those same are *Theagenes* & *Cariclia* indeede,

How Cariclia was attired.

Cariclia's Girdle.

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Men and
women hap-
py, if they
were like
Theage-
nes, and
Cariclia.

indeede, said *Cnemon*. *Calasiris* thinking that hee had spied them somewhere, asked him, And where be they? shew mee them for Gods sake. Mee thought, Father (quoth he) I saw them being not here, you haue described them so well, and as I my selfe remember well, I haue seene them. I cannot tell (quoth he) whether you saw them so attired, as at that time all Greece and the sunne himselfe did see them. So faire and so happy were they, as men had felicity inough, if they were like him, and women, if they were like her: For they counted it an immortall thing to bee such a couple: although the people of that countrey rather praised the young man, and the *Thessalians* the maide, both praising that wonderfully which they neuer sawe before. For a new countenance and seldome seene, doth more moouue the minde, then that wherewith wee are daily acquainted. But oh delectable deceite, O acceptable opinion, how didst thou comfort me, *Cnemon*, when I hoped that thou hadst seene my deare children, and wouldst haue shewed me them? But thou goest about vtterly to deceiue me: for whereas you promised me at the first, that they would come by and by, and had, for reward of so doing, obtained of mee this tale of them, yet cannot you shew me them, although the euening approach, and it be darke night. Be content, quoth he, and feare not, for they will come without doubt. Perhaps there is some let that they come not so soone as was appoynted, betwixt vs: otherwise, if they were heere, I would not shew you them before I had the whole hire that you promised me. Wherefore if you desire to see them in haste, perform that you promised, and make an end of your vnperfect tale. I, quoth he, am

very

very vnwilling to doe that, which bringeth me in mind of that which grieved me much, and I supposed that you had been weary of this my so long prattling. But seeing you bee so desirous to heare, and can neuer bee wearied with a good tale, goe to, let vs proceede where we left. Yet first let vs light a candle, and doe sacrifice to the gods that gouerne in the night, that hauing performed the accustomable ceremonies, we may lie quietly, and tell forward our tale. He said thus: and forthwith a mayde brought in a candle lighted, and he finished his sacrifice, and called vpon diuers of the gods, but especially vpon *Mercurie*, and desired to haue some happy dreame that night, and that his dearly beloued children might appeare vnto him in his sleepe, he prayed humbly. When he had thus done, he said, after that the young men had gone three times about *Neoptolemus* his Sepulture in their brauery on horsebacke, the women cryed out pitteously, and the men made a strange noyse. Therewithall, suddenly all the Oxen, Rams and Goates were killed, as if they had bin slaine at one stroke. Last of all, when the Altar, being of wonderfull greatnesse, had fixe hundred clouen logs laide vpon it, and all manner of lawfull offrings were added thereunto, they made request that *Apolloes* Priest might begin the Sacrifice. *Caricles* said, that the Sacrifice indeed appertained vnto him, but the Captaine of this holy legation, should take the taper of her that was president of those ceremonies, and set the Altar on fire; for so was the countrey fashion. This he said, and did Sacrifice, and *Theagenes* tooke the Taper. Surely, *Cnemon*, that the minde is a heauenly thing, and of great affinity with the superior nature, we may

Calasiris
was very
superstitious.

The manner
of the sacrifice,
with the duty of
the priest of
Apollo, and
the Aeni-
ans cap-
taine of
their holy
embassage.

know

*The sundry
countenances and be-
haviours of
louers.*

know by the deeds, and works thereof. For they looked one vpon another, as though the mind knew first that, which was like to it selfe, and did approach neere to that, which both in excellency and dignity was of affinity to it. At the first therefore they stood still suddenly, as though they had been amazed. And she deliuered her Taper with a constant countenance, and he likewise receiued it, and viewed one another with so steady eyes, as if either had scene and knowne other before, and now could not call to remembrance where. This done, they smiled a little, but so, that it could scantily be perceiued by their countenance. Afterward, as though they were ashamed of that they did, they blushed: within a while after, when this affection, as I thinke, had griped their hearts, they became pale. At a word, fixe hundred countenances appeared in their faces in short time, and the changing of all kinde of colour, and the rowling of their eyes, plainly betokened the troubles in their minde. The people that were present, as may be ghesse, perceiued not this, because euery one thought of diuers matters; neither *Caricles*, who at that time repeated the vsuall prayer: onely I did nothing but marke the young couple, after that the Oracle spake of *Theagenes*, doing sacrifice in the temple, and by coniecture of their names, was moued to suspect that which after should come to passe; yet I knew nothing exquisitly, of that which was signified in the latter part of the answer. But after that, at length, and as it were by force, *Theagenes* was withdrawne from the mayde, and with his Taper set fire on the Altar, the pompe was broken vp, and the *Thessalians* went to banketing, and all the other people went euery man to his

his owne house. *Cariclia* also putting on a white cloke with a few of her familiars, went into her owne chamber, which was within the compasse of the Temple. For she dwelled not with her supposed father, but altogether separated her selfe from him, that shee might not be dissuaded from her purpose: I being now made more curious, by reason of that I had heard, and seene, came to meete *Caricles* of set purpose. Who asked me, Saw you *Cariclia*, my ioy, and the honor of the people of *Delphy*? This was not the first time (quoth I) but I saw her before, as oft as the people resorted to the Temple, not as one that stood a farre off, as the prouerbe is, but shee hath done sacrifice together with mee, and if shee doubted of any poynt, either of Diuine or humane matters, she would aske me, and I told her. How liked you her at this time, quoth he? Did shee set forth this braue sight any whit? Mary sir *Caricles* (quoth I) you seeme to aske mee, whether the Moone doe exceede any whit the lesse Starres. They praysed, said hee, the *Thessalian* young man, giuing him the second place after her, yea, and the third too, quoth I. But indeede they acknowledge your daughter to be the principall shew, yea and the very eye of the pompe. *Caricles* was well pleased with this (and I beganne now to draw to the purpose, especially desiring that hee would bee of good heart, and doubt nothing) who smiling a little, said, I goe to her now, and if it please you, goe with mee, and let vs see, whether this great company hath beene any thing noysome vnto her. I was very glad of this request, yet I made as though I had other businesse to doe: but was content to leaue that, and goe

H

with

Cariclia
in loue.

with him. After we came where she was, and had gone into her chamber, wee found her sicke on her bed, and could take no rest, and all her eyes bedewed with loue-droppes. After her father was come in, and shee (as was her manner) had imbraced him, hee asked her what she ayled. Shee made him answere, that her head did ake, and that shee would faine sleepe if she might. *Caricles* much grieued with this, went out of her Chamber with me, and commanded the maydes to make as little noyse as might be: and after he came before his owne house, he said, What should this meane, good *Calasiris*? What disease hath my deare daughter? Maruell not, quoth I, if shee, hauing shewed her selfe in such a company, hath beene spied by some spitefull eye. He smiled at this, and said in iesting wise, You then do belecue, as men commonly do, that there is witchcraft.

Calasiris
proueth by
diuers rea-
sons, that
there is
witching.

Yea marry, quoth I, and verily, as I thinke, there is any thing true, and that for this cause: The ayre which is about vs on euery side, entring into vs by our eyes, nostrils, mouth, and other parts, carrying with it such outward qualities as it is indued withall, doth ingraffe a like infection in them who haue receiued it: for which cause, vwhen a man hath enuiously looked vpon an excellent thing, forthvvith he hath filled the ayre vvith that pestilent quality, and sent forth also that poysoned breath to that vvhich is neere at hand. That same ayre being a slender and subtrill thing, pierceth euen to the bones and very marrovv, and by that meanes hath enuy beene cause to many of that disease, vvhich we call by a proper name, Bevvitching. Consider that also, *Caricles*, how many haue gotten sore eyes,

eyes, and the plague, though they neither touched those that had such diseases, nor ate at their table, nor lay in their beds, but onely by beeing in the same ayre, as vvell as any thing else. Let loue be an argument or prooffe of this, vvhoe taketh his beginning and occasion of that which is seene, and so, as if it were some priuie passion, by the eyes is suffered to enter into the heart. And this is like to be true: For seeing of all our other pores, and senses, sight is capable of most mutations, and the hottest, it must needs receiue such infections as are about it, and vvith a hot spirit entertaine the changes of loue. If neede be, I vvill bring for examples sake, some reason out of the holy Books, gathered of the consideration of nature. *Charadrius* healeth those that haue the Kings euill, vvwhich bird flieth avway, as soone as any that hath this disease, hath spied her, and turneth her taile to vvard him, & shutteth her eyes: Not as some say, because she vvould not helpe him, but that in looking vpon him, she dravveth that euill disease vnto her by nature, and therefore she declineth such sight as a present perill.

*Of the Bird
Charadrius*

And perhaps you haue heard, how the Serpent *Basiliscus*; with his onely breath and looke, dooth dry vp and corrupt all that it passeth by: and it is no maruell if some do bewitch such as they hold most deare, and wish best vnto; for seeing they be enuious by nature, they doe not what they vvould, but what by nature they are appointed. After he had staid a little at this, he said, You haue discussed this doubt right vvise, & vvith vverry probable arguments: I vvould to God that thee might once feelee what affection and loue meaneth: then vvould I not thinke that she were sick, but in most

*The nature
of the ser-
pent Bas-
iliscus.*

perfect health, & you know that I haue craued your help to bring this about. But now nothing lesse then this is to be feared to haue happened to her, who hateth her bed, and will be wonne with no loue, but she rather seemeth to be bewitched indeede: and I doubt not, but you will vndoe this witchcraft, for the friendship which is betwixt vs: and to shew vs some point of your singular wisdom, I promised him, if I could perceiue her grieve, to helpe her what I could. And while we yet talked of these matters, one came to vs in haste and said: Good sirs, you make such tarriance, as if you should come to battaile, or skirmish, and not to banquet: the maker whereof, is the excellent *Theagenes*, and great *Neoptolemus* the president at the same. Come thither, neither let the banquet, through your default, bee continued till night, seeing none but you are away. This fellow (quoth *Caricles* to me in mine eare) biddeth vs with a cudgel in his hand. O what a lofty fellow *Bacchus* is, if he be well washed! But let vs goe: for it is to be doubted, lest if we tarry, he will driue vs forward. You iest, said I, yet I am pleased, let vs go indeed. When we came, *Theagenes* placed *Caricles* beside himselfe, & honoured me also somewhat for his sake. Why doe I trouble you now, with telling how the maides daunced, and what instruments were there, & how the young youths daunced the daunce called *Pyrricha* in armour, and others also, with which *Theagenes*, to make vs merry, had mingled fine and delicate meates, ordering his banquet, as if it had beene but a drinking? But that which is needefull for you to heare, and pleasant for mee to tell, was thus, *Theagenes* set a merry countenance on the matter, and strained himselfe wonderfully,

wonderfully, that he might entertaine his ghests courteously, and make them good cheere. But I perceiued whereto his minde was bent, by the rowling of his eyes, and suddaine sighing without cause. Sometimes he was sad, and in muse, strayghtway, as though he knew his owne fault, and would correct himselfe, hee would be merry: to be short he changed his countenance a thousand wayes. For the minde as well of a louer, as of a drunken man, is flexible, and can tarry in no certaine state, as though they both swimmied in a moist affection. And for that cause a louer will soone bee drunke, and a drunkard soone in loue. Afterward by his sorrowfull gaping, and carefull countenance, all those who were there, saw that he was not well. So *Caricles* also perceiuing that, saide to mee softly, What meaneth this variety? Some enuious eye hath looked vpon him also. Me thinks that *Cariclia*, and he haue one disease: they haue one & the same indeed, by *Isis*, said I, and not without cause, in as much as in this royalty next to her, he was the fairest person. Thus talked we. But after the cups should goe about, *Theagenes* dranke to euery man, although against his vwill, for courtesies sake. When he came to mee, I said, that I thanked him for his gentle proffer, but dranke not. He thinking that I had despised him, looked on me angerly, and with burning eyes. Which as soone as *Caricles* perceiued, he said, This man drinketh no vvine, nor eateth of the flesh of any liuing. He asked, Why? He is, quoth he, an Egyptian, borne at *Memphis*, and *Isis* priest. When *Theagenes* perceiued that I was an Egyptian, and a priest, he conceiued a wonderfull pleasure, and stretched himselfe for ioy, as those who haue found

Calasiris
episth
Theagenes to be in
loue.

Drunken
men and
louers
much alike.

Isis priests
drinke no
wine, nei-
ther eat
they the
flesh of any
liuing thing.

some great treasure, and called for water, and after he had drunke a good draught, he said, Right wise man, I haue drunke vnto you of that which you like best, and I pray you, let this table make a lasting league of Amity betweene vs. Let it doe so, worthy *Theagenes*, quoth I, for I haue a good while desired the same: and so receiuing it at his hand, did drinke; and with such talke we made an end of the banquet, and went euery one to his owne lodging. But *Theagenes* imbraced me very lovingly, and with diuers kisses, both oftener, and more familiarly then our former acquaintance suffered. After I came home, I slept not the first part of the night, thinking diuersly of the young couple, and diligently studied, what the latter end of the Oracle should meane. When it was midnight, I saw *Apollo* and *Diana*, as I thought (if I thought, and it was not rather so indeed) and he deliuered *Theagenes* to me, and shee *Cariclia*, and calling mee by my name, It is time, said they, that you returne into your countrey: for so the Ladies of destinie command you. Goe therefore hence thy selfe, and take these with thee, & loue them as thy own children & bring them out of Egypt, whither and how it shall please the gods. When they had said thus, they went away, and gaue a token, that it was not a dreame which I saw, but a thing done indeed. I vnderstood all the rest as I had seene it, but into what countrey, or to what people they should be carried, I could not tell. You will tell mee hereafter, father (quoth *Cnemon*) if you know your selfe: but how said you the gods were shewed to you, not in your sleepe, but manifestly appeared? Euen so, my sonne (quoth he) as wife *Homer* in a maner by a riddle did notifie,

mary

Apollo & Diana seeme to deliuer Theagenes and Cariclia, to Calasiris in his dreame.

many many doe let the hardnes of the saying passe, as he saith somewhere :

His feete and thighes behind,

by going easily I knewe :

The gods also may be espied,

And knowne, this is true.

*A rule of
Homer,
how to
know the
gods, ex-
pounded by
Calasiris.*

And I my selfe seeme to be one of that sort (said *Cnemon*) and perhaps to reprocue me, you, *Calasiris*, haue made mention of these verses, the words whereof I will remember, since the time I first learned them, but that there is diuinity contained in them, I know not. *Calasiris* stayed at this a little, and made him ready to tell him the secret meaning of them, and said, The Gods, *Cnemon*, and other heauenly powers, coming to, and going from vs, do change themselues seldom into the likenes of other creatures, but commonly into men, that we supposing by the likeneesse of the figure, that we saw, was a dreame, may so be beguiled. So although the rude, and prophane people know them not, yet can they not escape a wise man, but he will know them, either by their eies, in that they looke stedfastly, and neuer shut their eye-lids, but best by their gate, in that they moouie not their feete, neither set one foote before another, but are carried with violence of the ayre, rather sliding thorow, then striding over the windes. Wherefore the *Egyptians* make the Images of their gods, with their feete ioyned together, and not separable asunder. Which thing the skilfull *Homer*, like an *Egyptian*, and one well instructed in the holy Doctrine, secretly and closely signified in his verses, leauing it to the vnderstanding of such as could attaine thereto. Of *Pallas* he speaketh thus:

*How the
Egyptians
show
their gods.*

Also her terrible eyes did glister as she looked.

And of Neptune thus :

His feete and thighs, by going easily, I knew.

As though he swimm'd in his gate: for thus must you take it by going easily, not as some being deceyued, haue thought easily I knew. You haue vvell instructed me in these things, quoth *Cnemon*. But in that you oft call *Homer* an *Egyptian*, I cannot beleue that, and therefore am in much maruell about it. I pray you discusse this doubt also. Although, *Cnemon*, it be nothing neere to our purpose, to talke of such things, yet I will briefly tell you, *Homer* by report of diuers men, is ascribed vnto diuers Countreys; and indeed, to a man of good courage, no country comes amisse: but to tell the troth, he was our countryman, an *Egyptian*, borne at *Thebes*, which hath an hundred gates, as of himselfe a man may know, and his father a priest, as some thinke, and not *Mercury*, as is falsely fained. His Father was supposed to be a priest, because that the god lay vvith his wife, doing certaine sacrifices after the manner of the country, and fell on sleepe in the temple, and there ingendred *Homer*, who had about him a token of vnlawfull generation: for on both his thighs there grew from his birth a great deale of haire, whereof as he trauelled, as well in Greece, as in other countries, and made his poem, hee gained his name. Hee himselfe neither vvould tell his name, nor his country, nor kinred: therefore those, who knew the quality of his body, gaue him a name thereof. To what end, father, said *Cnemon*, would he not tell his country? Either (quoth he) because he vvvas ashamed of his banishment, for he was driven out of his country by his father: at what time hauing

*Thebes a ci-
ty of Egypt.*

*Why Ho-
mer con-
cealed his
Country*

hauing passed the age of fourteene yeeres, he should haue bin numbred among those that were consecrated for that by the marke on his body, he was known to be a bastard; or else for policy, that while he concealed his countrey, he might lawfully say, that he was borne euery where. You seem to discusse these things very wel & wisely, said *Cnemon*, gathering your coniecture of his verse, which is stuffed with al pleasure and delectation, right Egypt-like, which, no doubt, should not so farre haue passed all other, if he had not had some heavenly foundation. But after (as *Homer* did) you perceiued that they were gods, tel me, *Calasiris*, what followed. Surely *Cnemon*, such things as went before: I slept little, deuised much, and fel into such cogitations, as liketh the night well. I was very glad, in hope to find such things as I thought vpon, & also looked for returne into my countrey. Yet was I sorrowfull that *Caricles* should lose his Daughter. I bethought me how I might carry the yong folkes with me, and some meanes was to be deuised how to get away. Then was I troubled as touching our flight, how we might do that priuily, and vvhither we should direct it, vvhether by sea or by land. While I lay thus, a thousand thoughts arose in my head, and I slept no more that night. And it was scant day, when one knocked at my doore, and I heard a boy call. My man asked, who called, and what he would haue? Who answered, that *Theagenes* the *Thessalian* vvas there. I vvas glad of those tidings, and bade him bee called in, thinking that this beginning did proffer it selfe, that I might learne how to bring that to passe vvhich I vvas about. For I ghesed, that hee came to craue my helpe to obtaine his loue, because he heard that I vvas

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an *Egyptian*, and a priest. So affected (as I thinke) as many bee, who supposed the wisdom that the *Egyptians* haue, to be one and the same, but are deceived. For thereof is one kinde common, and (as I may terme it) creeping on the ground, which minstreth signes, and is occupied about dead bodies, vsing hearbs, and addicted to enchantments, neither tending it selfe, or bringing such as vse it, to any good end, but is oft deceived by the owne practices, sometimes shewing terrible and vile tokens, that is to say, visions of such things as are not, as though they were, and beguileth men of such things as they looked for, a deuiser of mischiefes, and a minister of all foule, and vnlawfull pleasures.

Two kinds of wisdom are professed of the Egyptians. Witcher, excellently described.

Astronomie prettily discoursed vpon, and how farre it is to be stretched.

The other, my sonne, which is the true wisdom, and from whence the other counterfaite hath degenerated, which we priests, and holy men doe practice from our youth, is conuersant with heauenly things, liueth with the gods, and is partaker of better nature, considering the moouing of the starres, and counting it a vantage to know things to come, farre removed from these earthly euils, and directeth all things, to the honesty, and commodity of men. By which, I also left my countrey for a time, if by any meanes I could auoid such things, as I told you of before, that were foresheued vnto me, and the battel between my sonnes. But let vs commit these things as well to the other gods, as also to the Ladies of destiny, in whose power it consisteth, whether they shall doe this or not, who as well decreed my banishment, for such things as I gathered before, as also that I should finde, *Cassia*: how that happened, you shall know by that which

which followed. After *Theagenes* was come in, and bade me good morrow, and I had saluted him againe, I set him on my bedde beside me, and asked him, what earnest matter draue you hither to me thus early. After he had stroked his face a little, I am in great danger, quoth he, and I am ashamed to tell you how. I thought it then a fit time to gloze with him, and to ghesse at that, which I knew well inough. Therefore looking vpon him cheerefully, I sayd, Although you be ashamed to tell me, yet nothing can be hid from my wisdom, and the knowledge of the gods. And after I had lifted vp my selfe a little, and made as though I would haue cast some account with my fingers, & spread my haire about mine eares, like one that would haue prophesied, I said, My sonne, thou art in loue. He started at that word. And when I had added, With *Cariclia*. Then he supposing that I had knowne it of God, missed but a little, that he had not false downe and worshipped me. Which when I would not let him doe, he came to me, and kissed my head oft, and gaue God thanks that his hope had not failed him, and prayed me heartily that I would saue him. For he should not liue if he had not helpe, and that presently: so great was the mischief that he had, and so vehemently did his heart burne, the rather for that he neuer was in loue before: For he sware vnto me many oathes, that he neuer had to doe with woman, and that he vtterly refused marriage and loue, if any were proffered him, vntill *Cariclia's* beauty had ouercome him: Not because he was chaste of nature, or could not doe like other men, but because, till then, he neuer saw woman worthy to be loued. And as he said thus, he wept, in token,

*Calasiris
maketh as
though he
were a
soothsayer
to Theage-
nes.*

ken that by force, and against his will, he was subdued by the maide. I tooke him vp, and comforted him, and said, Be of good cheare: for seeing you haue come to me for help, she shal not be stronger then my wisdome: indeed she is stout, and will hardly be made to loue, ytterly despising loue and marriage, if she do but heare them named: but for your sake we must trie all means.

*Arte can
breake na-
ture.*

Arte can breake nature, onely you must be bold, and of necessity doe whatsoeuer I commaund you. He promised to doe all that I would will him. And thus while he was praying, and beseeching me, and for my pains, promised to giue me all that euer he had; one came from *Caricles* & said, Sir, *Caricles* desireth you to come to him. He is in *Apolloes* Church here by, and praieth to God, for that he had bin troubled, I know not how, by certaine dreames. Therewithall I rose: and when I had sent *Theagenes* away, and was come into the Church, I found *Caricles* sitting in a stall very sad and sorrowfull. I came to him: And why be you so sad, quoth I? Hee answered, Why should I not, seeing that diuers visions in my sleepe haue troubled me: and my daughter, as I heare, is very sicke, and slept neuer a winke this night? For my part, although for diuers causes her disease griueth me, yet the greatest is, for that to morrow is a day ordayned for sport, and the custome is, that shee which is entered into these holy orders, should hold the Garland to those that run in armour, and ouersee that pastime: one of these two things must needs happen, that either her absence must breake off this long accustomed order, or else, by comming against her will, she shall be more sicke. Wherefore, if befor you could not, yet now help her, and do vs this good turne, which

*It was Ca-
riclia's du-
ty to hold
the gar-
land, be-
cause she
was priest.*

which shall well besee me our friendship, and deserue good at Gods hand. I know that it is easie for you, if you will, euen to heale one (as you say) bewitched. For it is not impossible for such holy priests to bring wonderfull things to passe. I told him that he had esteemed lightly of it till then, bringing him also into a vaine opinion, and now I craued liberty, but one day, that I might make some medicine for her. At this present, said I, let vs goe to the maid, to consider of her more diligently, and to comfort her as much as we may. And I would also that you, *Caricles*, should haue some talke of mee with the maid, and by your commendation bring me into better credit with her; that she being more familiar with me, may the boldier suffer me to heale her. Content, said he. After we came to *Cariclia*, to what end should we make many words? She was altogether vanquished by affection, and the beautie of her colour was gone out of her face, and the heate thereof was quenched with teares, as if it had been with water; yet when shee sawe vs come in, shee framed her selfe, and went about to call againe her accustomed countenance. *Caricles* imbracing her, and making much of her, leauing no kinde of courtesie, My childe, my deare daughter, quoth he, wilt thou not tell thy Father what thy disease is? And seeing thou art overlooked, dost thou hold thy peace like one that had done wrong, and not been iniured thy selfe by those eyes, which haue so vnluckily looked vpon thee? But haue thou a good heart. This wise man *Calasiris*, is requested by me to finde some remedy for thee, which hee can well performe; for hee is as excellent as any man else, in heauenly knowledge, as one by pro-

Caricles
thought
that *Calasiris*
could
doe wonder-
ders belike.

Caricles
commend-
eth *Calasiris*
to *Cariclia*.

fession

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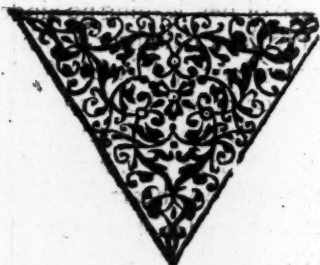
session a priest, and that which is the best, my very friend. Wherefore you shall do very well, if you suffer him, without any impediment, to use for your health, either any Inchantment, or what else soever he will, for as much as otherwise you are well pleased with the familiarity and company of such wise men.

*Cariclia
loved the
company of
wise men.*

Cariclia said nothing, but by countenance made as though she were well pleased with the counsell hee gaue her, to suffer mee to deale with her. When these things were thus ordered, wee went our way, and *Caricles* alway put me in minde, that I should haue regard of my promise, and bethinke me, how I might make her haue a fancy to marriage, and a desire of men. I therewith made him very glad, when I told him, that within short time I would satisfie his minde.

*Here endeth the third
Booke.*

THE





THE FOVRTH B O O K E.

The Contents.

In this fourth booke is contained the victory of Theagenes against Ormenes, and how by counsell of Calasiris, hee tooke Cariclia away, and what adoe was there about in Delphos.



He next day *Apollo's* games did end, but youthfull disports began, *Cupid* (in mine opinion) moderatour and arbitrer thereof, being in full determination to declare his force in most ample wise, by these two aduenturous champions, which he had set together.

Cupid fully determined to try all that he was able.

Such was the sight: All Greece looked on, and *Thamphictiones* sate in iudgement. After all other disports were sumptuously finished, as running, wrestling, fighting with plummets, at last, the Cryer by Proclamation called these in, that should runne in armour.

The manner of their sports.

And

A louer is
quick-eyed.

He is not
rewarded,
that ven-
treth not.

And therewithall *Cariclia* glistered at the race end: For she came, although against her will, for the customes sake partly, but rather, in my iudgement, vpon hope to see *Theagenes* somewhere: in her left hand she had a burning Taper, and in the other hand a branch of Palme: and as soone as shee appeared, euery man looked vpon her: but I cannot tell, whether any saw her before *Theagenes*: for a Louer is very ready to spy that, with loue whereof he is detained. But he, beside that, after he knew what should be done, thought vpon nothing but to see her. Wherefore he could not keepe his owne counsell: but said secretly to me (for he sate next me of purpose) That same is *Cariclia*. But I bade him bee quiet. After the Proclamation was ended, there came soorth one of goodly personage, and of great courage, like whom in honour was none in the whole company, who in many courses before had wonne the garland: mary then there was none to contend with him, for that, as I thinke, none durst be so bold. The *Thamphictiones* therefore let him goe: for by the law he may not haue the crowne, that hath not ventured for the same: yet he made request, that challenge might bee made against all men. The Iudges gaue commaundement, that it should be so: the crier called for some man to run with that other. *Theagenes* said to me: This man calleth for me. For me, quoth I, what meane you by that? It shall be so, Father (quoth he.) For none but I, if I be in presence, and looke on, shall receiue reward of victory at *Caricles* hand. Doe you neither care for, nor esteeme the shame that cometh, if you be ouercome, said I? What man, said he, will looke on *Cariclia*, and approach to her so hastily, that

that he can get before me? To whom can her eyes giue like wings, as to me, and cause him flie so fast? Know you not, that the painters make Loue with two wings, declaring, as by a Riddle, the nimblenesse of those that be in loue? And if I must needs boast, beside that I said already, hitherto neuer any man vaunted, that he out-ran mee. When he had said thus, he leapt forth and went downe, declared his name, and countrey, and went to the lists end, and when hee had put on his armour, stood at the place appointed, panting, for great desire he had to runne, and was very willing, and had much adoë to tarry the sound of the Trumpet. It was a goodly sight, and worthy to be looked on, much like that wherein *Homer* bringeth in *Achilles*, as hee ranne at *Scamander*: all Greece was much moued at this deede, which fell contrary to their expectation, and wished the victory of *Theagenes* as hartily, as if euery man had runne himselfe. For the comelinesse of personage, is of great force to get the good wil of men. *Cariclia* also was moued out of measure, and I saw it, by reason I looked vpon her a great while, and espied how her countenance changed diuersly. For after the Crier had in all mens hearing named those that should runne, *Ormenus*, an *Archadian*, and *Theagenes*, a *Thessalian*, they left their standings, & finished their race, as fast almost as men could looke after them, there could not the maide be quiet any more, but her body was moued, and her feete leapt for ioy, as though her minde had beene with *Theagenes*, and helpt him in his race.

All those that looked on, waited to what end this would come, and were very carefull. But I aboute the

I

rest,

why Cupid is painted with two wings.

Theagenes light-footed comelinesse of personage getteth the good will of men.

Cala Grik
taketh
Theage-
nes for his
sonne.

rest, who had now determined with my selfe to haue like care of him, as if he had bene my son. No maruaile, said *Cnemon*, if those that were there and saw him, were carefull: now I my selfe am afraid for *Theagenes*, and therefore if hee get the prize, I pray you tell me so much the sooner. After they had runne the middle of the race, *Cnemon*, he turned him a little about, and frowning vpon *Ormenus*, listid vp his shield aloft, and stretched out his neck, and with face fast fixed vpon *Cariclia*, at last he got to the race end, and start so farre before, that the *Archadian* was many yards behinde, which quantity of ground was after measured. This done, he ranne to *Cariclia*, and of purpose fell in her lap, as though he could not stay himselfe: and when he had taken the garland, I saw well inough that he kissed her hand. O happy turne, that he got the victory, and kissed her too. But what then? Thou canst not onely be satisfied with hearing this tale, neither easily ouercome by sleepe, and although a great part of the night be past, yet thou watchest, thou art not weary of so long a tale. I blame *Homer*, father. (said he) for that he said, A man might as well be weary of loue, as of any thing else: Whereof, in mine opinion, a man cannot be weary, neither if he be in loue himselfe, or heare of others loue. And if any man talke of the loue of *Theagenes*, and *Cariclia*, who is so stony or hard-harted, that he would not conceiue delight therein, although he should heare nothing else a whole ycere? Wherefore goe forward with your tale. *Theagenes*, *Cnemon*, was crowned, and proclaimed victor, and brought back with all mē's ioyfull gratulations. Now vvas *Cariclia* quite vanquished, and bound to loue more, then shee was before, when she

Theage-
nes got the
garland for
winning.

she had scene *Theagenes* the second time. For the mutuall sight of louers, is a remembrance, and renewing of loue, and dooth as much inflame the minde, as fire when it is put to any dry matter. After she came home, she abode a like night to the other, or a worse. I also slept but little, for considering, whither we should go to conceale our flight, and into what countrey God would haue the young couple carried: and I coniectured that we must take our voyage by sea, by the Oracle, where it is said:

*and sayling surging streames,
Shall come at length to countrey scorcht
with burning Phæbus beames.*

But whither they should be conueyed, I could finde but one way to know, if I could by any meanes get the *Fascia* which was laid out with *Cariclia*, wherein *Caricles* said, that he heard say, all the maids estate was notified. For I thought it was like, that by it I should know the maids parents, and countrey, which I beganne already to suspect, and perhaps also whither the Ladies of destinie would send them. When I came the next morning very early to *Cariclia*, I found all her kinsfolks weeping, and *Caricles* as much as any other. When I came in, What adoe is here, said I? My daughters disease (answered he) waxeth worse and worse, and she hath had a worse night of this, then she had any yet. Get you hence, quoth I, and all the rest a-void, & let one ser me a threefooted stoole heere, and a little Lawrell, and fire, and Frankincense. And let none come in to trouble me before I call. *Caricles* willed the same, and it was done. Now, hauing gotten good occasion, I began to play my Pagent, as if I

had beene on a Stage, and burned frankincense, and mumbled with my lips, & laid lawrell on her, from top to toe, & at length whē I had drowzily, or old wife like gaped, and plaide the foole a great while with my selfe and the Maide, I made an end. She, while I was thus doing, wagged her head oft, and smiled, & told me that I was deceiued, and knew not her griefe. Therewith I fate neere her, & said, My daughter, be of good cheare, thy griefe is common and easie to be healed: without doubt, thou art ouerlooked, not onely when you were at the pompe, but more, when you were ouerseer at the race, which was run in armour. And he that hath thus looked on you, I think, is *Theagenes*: for I perceiued wel, that he oft beheld you, and cast many wanton looks at you. Whether he did so, or not, said she, well fare he. But what countryman is he, or of what line is he descended? For I saw many wonder much at him. You heard that he was a *Thessalian*, by the Cryer that vttered his name, & he fetcheth his pedegree from *Achilles*, and in my iudgment, he may do so by good reason, who doth deem no lesse by his tall stature, and comely personage, which manifestly confirm *Achilles* blood, sauing that he is not so arrogant, & proud as he was, but doth moderate, and assuage the heauines & fiercenes of his mind, with commendable courtesie: which thing, seeing it is so, although he haue an enuious eye, and with his looks hath bewitched you, yet hath he himself more payn, thē hath caused you to haue. O Father, qud she, I thank you, that you be sorrowfull for our mis-hap: but why do you speak euil without cause, of him who hath done vs no harme? For I am not bewitched, but haue, as I ghesse, some other infirmity. Then, daughter, said I, why doe you

A pretty
commenda-
tion of
Theage-
nes for
courtesie,
with a nip
to Achilles
for his ar-
rogancy, &
pride.

you conceale it, and not frankly vtter it, that we may with more ease finde remedy thereto. Am not I in age, yea rather in good will, your father? Is not your father familiarly acquainted with me? Are we not of one profession? Tell me your disease; I will keepe your counsell: yea, and if you will, I will be bound by oth to you so to doe. Speake boldly, and suffer not your infirmity to increase by silence. For euery grieve which is soone knowne, can easily bee cured: but that which by long time hath gotten strength, is almost incurable: for silence doth much succour any disease, but that which is vttered, may (by comfort) easily be remedied.

*Too much
lingring
maketh dis-
eases un-
curable.*

With this she stayed a little, and declared, by her countenance, many changes of her mind, and said, Let me alone to day, and you shall know it hereafter, if you knew it not before, because you would haue vs thinke that you are a Southsayer. Therewith I rose, and departed, giuing her leaue to moderate the bashfulness of her minde. Then *Caricles* met mee: And haue you any good newes to tell me, quoth he: All shall be well, said I: for to morrow she shall be healed of her infirmity. When I had said thus, I made haste to be gone, that he might aske me no more questions. After I was gone a little from the house, I spied *Theagenes* walking about the Church, and in the Cloysters, reasoning with himselfe, as though he had enough, if hee saw but *Cariclia's* house. I turned a little aside, and passed by, as I had not seen him. He saw me, and said, God speed you, and tarry, I pray you, for I waited for you. I turned suddenly about, and said, Is this beautifull *Theagenes*? Surely I saw him not. How is he beautifull, said he, that doth not please *Cariclia*? I set a face on it,

*Theage-
nes glad
to see the
house of
Cariclia.*

It is death
to steale a
maide a-
mongst the
Delphians

as if I had beene angry, and said, Wil not you leaue to speake euil of me, and my skill, by which she is intrapped and constrained to loue you, and doth desire to see you, as one that is better then her selfe? What say you father, said he? Doth *Cariclia* desire to see me? why do you not then carry me to her? And therewith he ran forth. But I caught him by the cloake, and said, Stand still here, although you be very light-footed: for you must not handle this matter as if it were a prey, or easie for euery man that list to get the same; But it must be done with great counsell, and performed with no small prouision. Know you not, that her father is the noblest man in *Delphi*? Doe you not remember, that the lawes appoint death a reward to such? The matter were not great, quoth he, if I died, after I had my will of *Cariclia*. But if you thinke it good, let vs goe to her father, and desire her of him to bee my wife, for I am worthy enough to be *Caricles* kinsman. We shall not preuaile, said I, not because he can finde any fault in you, but for that he hath promised her in marriage to his sisters son. He shall repent it, said he, whosoever he be: for while I liue, there shall no other wed *Cariclia*: this hand of mine is not yet so benumbed, neither my sword so blunt. Bee content, said I, we shall haue no neede of any of these things; be onely ruled by me, and doe as I command you: for this time depart, and take heede you be not spied to talke with me oft, but when you come, come priuily, and alone. He went his way vey sad. *Caricles* met me the next day, and as soone as he saw me, hee ranne to me, and kissed my head oftentimes, continually crying, Of such force is your wisdom, such is our friendship. Thou hast brought a great businesse to passe,

passed, shee is taken now, that was hard to be won; and shee that was before invincible, is now subdued. *Cariclia* is in loue. I beganne to wagge my head at this, and knit my browes and iet proudly, and said there was no doubt, but that shee should not be able to abide the first assault, when as yet I haue done no greater thing to her. But tell me, *Caricles*, how you perceiued that she was in loue? When I had gotten very trusty Physicians, as you gaue me counsell, I brought them to her, and promised them all the riches I had, if they could cure her.

How Caricles perceiued Cariclia to be in loue.

As soone as they came in to her, they asked what her disease was, and where her paine held her. Shee turned her face from them, and repeated with a loud voyce this verse of *Homer*:

Achilles is the bravest man of all the Greekish row.

Acestinus Physician.

Acestinus a wiseman (perhaps you know him) tooke her wrist in his hand, although against her will, and seemed to iudge her disease, by the beating of her pulse, which declareth (as I ghesse) the state of the heart. After he had felt her pulse a good while, and had looked oft vpon euery part of her, he said, *Caricles*, you haue brought vs hither in vaine, for physicke can doe her no good. O God, said I, why say you so? must my daughter dye without all hope of recovery? Make not such a doo, said he, but heare me. And so, when we were in a corner, that neither the maid nor any other could heare vs, he said, Our art doth confesse the curing of dis-tempered bodies, and not principally of the diseased minde, but then when it is afflicted with the body, so that when that is healed, then is it also cured. The maid indeed is diseased, but not in body; for no humour

Physicke can do Cariclia no good.

*The quality
of Loue.*

aboundeth, the head-ach griueth her not, no ague burneth her, nor any part or parcell of her body is griued: account this, and nothing else to be true. I heartily prayed him, if he perceiued any thing by her, to vtter it to me. Doth not the maid know (quoth he) that loue is an affection and manifest grieffe of the minde? Doe not you see that her eyes bee swolne, and looketh euery way, and is pale in her face, but findeth no fault with her heart? Beside this, shee raueth, and vttereth whatsoeuer commeth into her minde, and watcheth without cause. At a word, she hath suddenly lost the moysture of her body, & iust amplitude thereof: You must, *Caricles*, if it be possible, finde her out a man: and when he had said thus, he departed. I come in haste to you, my sauior and God, whom both I, and shee doe acknowledge, to bee onely able to doe vs a good turne. For when I desired her oft, and diuers wayes besought her to tel me what she ailed, she made me this answere, That she knew not what disease shee had; mary she knew that none could helpe her but *Calasiris*; and therfore she desired me to call you to her. Whereby I chiefly ghesse, that your wisedome had brought her vnder. Can you (said I to him) tell as well whom she loueth, as that she is in loue? No, by *Apollo*, said he. For how, or by what meanes should I know that? Mary I would aboue all things, that shee loued *Alcamenes*, my sisters sonne, whom (as much as lyeth in me) I haue appoynted to be her husband. You may (said I) try and bring him in, and shew him to her. He liked my counsell well, and went his way. When hee met me the next time, in the middle of the Towne, where great resort was, You shall heare (said he) a pitifull

tifull thing: my daughter seemeth to bee out of her wits; such a strange infirmity hath shee. I brought in *Alcamentes*, as you bade mee, and shewed her very *Caricles* freshly apparelled: she, as though she had seen *Gorgons* ^{mad almost at the sight} of *Alcamentes*. head (or some more fearefull thing) cryed with a loud voyce, and turned her countenance to the other part of the chamber, and put her hand to her throat, in stead of an halter, and threatened that shee would kill her selfe, and bound it with an oth too, if wee dispatched not our selues out of the chamber quickly. We went from her in lesse while then shee spake the words; for what should we doe seeing so fearefull a sight? Now I come to beseech you againe, that you wil neither suffer her to perish, nor me to be frustrate of my purpose. *O Caricles*, said I, you said truly that your daughter was mad; for she is moued with the multitude, that I haue burthened her with, which are not of the least, but such as should force her to doe that which she abhorred, as well by nature, as determination of minde. But I suppose that some God taketh on him to hinder this busines, and to striue with my ministers. Wherefore it is time that you shew me her *fascia*, which you said, was found with her, with the other iewels. I am afraid lest that be enchanted, and wrought with such things as doe now exasperate her minde, by reason that some enemy had ordained this for her as soone as she was borne, that she should bee estranged from all loue, and dye without issue. He allowed that I said, and within a while after he brought me the same, wherein were *Aethiopian* letters, not common, but such as the Princes vse, which are like the letters that the *Aegyptians* vse in their holy affaires: as I read it ouer, I found

The contents of Cariclia's Falsia, which declareth who are her parents, and the cause of her exposition.

The Æthiopian gods are the Sun, Bacchus, Perseus, Andromeda, and Memnon.

found such things written therein: *Perfina*, *Queene* of the *Æthiopians*, to her daughter, onely in sorrow, by what name soeuer shee shall bee called, doth write in haste, this lamentation contained herein, as her last gift.

I was astonied, *Cnemon*, when I heard *Perfina's* name: yet I read that which followed, which was thus, My daughter, the Sunne being author of our stocke, is witnesse, that for no misdeed, I haue cast thee soorth, and concealed thee from thy father *Hidaspes* sight: yet, my daughter, I would haue my selfe excused to thee, if thou happen to liue, and to him, who shall finde thee, if God procure any, and to all men, and therefore I declare the cause of thy exposition. The greatest of all our gods, are the *Sunne*, and *Bacchus*. The noblest next to these, are *Perseus*, *Andromeda*, & *Memnon*, after them. Those, who haue by succession edified, and finished the Kings Palace, haue portraied there many things that they did: as for the dwelling houses, and galleries, they haue set diuers Images, and noble acts of theirs in them: but all the bed-chambers are garnished with pictures, containing the loue of *Perseus*, and *Andromeda*, in one of them. After *Hidaspes* had bene married to me ten yeeres, and we had neuer a childe, wee happened to rest after dinner in the summer, for that we were heauy asleepe, at which time your father had to doe with mee, swearing that by a dreame he was commanded so to doe: and I by and by perceiued my selfe with child. All the time after, vntill I was deliuered, was kept holy, and sacrifices of thanks-giuing were offered to the gods, for that the king hoped to haue one now to succede him in his kingdome.

But

But thou wert borne white, which colour is strange among the *Aethiopians*. I knew the reason: because I looked vpon the picture of *Andromeda* naked, while my husband had to doe with me (for then he first brought her from the rock) I had by mis-hap ingendred presently a thing like to her, yet I determined to rid my selfe of shamefull death (counting it certaine, that thy color would procure me to bee accused of adultery, and that none would belecue me, when I told them the cause) and to commit thee to the vnstabilenesse of fortune, which is a great deale rather to bee wished, then present death, or to bee called a bastard. And telling my husband that thou wert straight dead, I haue priuily laid thee forth, with the greatest riches that I had, for a reward to him that shall finde thee, and take thee vp.

*why Persi-
na being
blacke,
brought
forth a
white girle.*

And besides that, I haue furnished thee with other things; I haue wrapped thee in this blanket, wherein is contained the summe of both our estates, which I haue written with teares and bloud, that I haue shed for thee, by reason that I bare thee, and fell into much sorrow for thee, at one and the same time. But, O my sweete childe, and but for a smalle while my daughter, if thou liue, remember thy noble parentage, and loue Chastity, which is the character and marke of womanly vertue, and princely minde, and follow thy parents, by keeping the same. About all things, remember that thou seeke for a certaine ring, among the iewels that are about thee, which thy father gaue mee, when we were first made sure, in the hoope whereof is a princely posie; the stone is a Pantarbe, of secret vertue, consecrated in the place where it is set. These things haue

*Chastity the
token of
womanly
vertue.*

Fortune is
uncertaine.

Mans life
unconstant.

haue I said to thee, inuenting my writing to this vse: Sith that, God had taken frō me the ability to tell thee them to thy face, which as they may be void and of no effect with little labour, so may they be profitable hereafter. For no man knoweth the vncertainty of fortune. To be short, that I haue written, if thou liue, shall be tokens to thee (my daughter in vaine beautifull, which by thy beauty procurest my blame,) of thy birth. But if thou die, which God grant I neuer heare, they shall serue to bury thee. After I had read this, *Cnemon*, I knew what she was, and maruailed greatly at the gouernance of the gods, and was full of pleasure and sorrow, and altogether newly affected, weeping and laughing at once: my minde now became glad for the knowing of that whereof I was ignorant before, and for remembring that which was answered by the Oracle, but very much troubled for that which was to come, and had great pittie and compassion of the life of man, as a thing very vnstable, weake and bending euery way, which I knew then first by the happe of *Cariclia*. For I thought of many things; of what parents she was come, whose childe she was thought to be, how far she was from her Countrey, and was now called daughter by a false name; whereas she had lost her naturall countrey soyle, and royall blood of *Aethiopia*. To make few words, I was a great while in study, for that I had good cause to haue pittie, and bewaile her state passed, and yet durst not commend that which was come; vntill plucking vp my heart, I concluded, that now it was not good to delay the matter, but with speede to execute that I had begun.

And when I came to *Cariclia*, I found her alone. altogether

together wearied with loue, and struiuing to withstand her fancie. Mary her body was much afflicted, by reason that it yeeldeth to her infirmitie, and she was not able with any force to withstand the violence thereof.

After I had then far put them away, who were with her, & gaue the charge that they should make no noise, in manner as if I had made some praiers and inuocations about the Maid, I said to her, Now is the time come, *Cariclia*, (for so you promised yesterday) to tell me your grieife, and not to conceale it any longer from a man that loueth you heartily, and also can know it, though you hold your tongue. She took me by the hād and kissed it, and therewithall she wept, & said, *Wife Calasiris*, grant me this fauor, first suffer me to hold my peace and be vnhappy, in as much as you wil seeme to know my disease already, and to account auoided ignominy, my gaine, by concealing that, which to suffer, is euill, but to vtter, worse: although mine increasing disease doth much grieue me, yet that grieueth mee more, that at the first I ouercame it not, but am yeelded vnto loue, which by hearing only, doth defile the honorable name of virginity. With that, I comforted her, and said, My daughter, you do well for two causes, to conceale your estate: for I haue noneed to know that againe, which by my skill I knew before. And not without cause you blush to vtter that which it becometh women to keepe secret. But because thou hast once tasted of loue, and *Theagenes* hath subdued thee, (for thus am I by diuine inspiration informed) know that neither thou art alone, nor the first that hath bene thus affected, but many other noble women, and

*Since pleasure
is vnhappy
people
well.*

*The name
of loue dis-
graces
virginity.
women
should not
discouer
their owne
loue.*

*Many women
and
maids of
noble race,
haue bene
in loue be-
fore Cariclia.*

many

*Good coun-
sell for lo-
uers, how
they shall
use their
loue well.*

many maids (if you consider other things,) very chaste haue tasted hercof as wel as you. For Loue is the greatest, of the gods, and is said also sometime to ouercome the gods themselues. But now consider how presently you may best order your businesse, in as much as at the first, not to be in loue, is a kinde of happinesse: but when you are taken, to vse it moderately, it is a point of excellent wisdom: which thing you may well doe, if you will belecue me, by putting away the filthy name of lust, and embracing the lawfull band of wedding, and turning your disease into matrimonie.

After I had said thus, *Cnemon*, she was in a great sweat, and it is euident that shee was glad of that she heard, and greatly in feare, and much troubled for that shee hoped: at length shee waxed red, to thinke in what manner shee was taken. After she had staied a while: Father, said she, you doe tell me of marriage, and bid mee imbrace that, as though it were plaine that either my father would be content therewith, or mine enemy seeke that. As for the young man, said I, it is out of doubt: For he is more in loue then you, being moued with like meanes so to doe, by reason that both your mindes (as is like) at the first sight knew others excellency, and fell into like affection, and I my selfe haue made his loue the more, to doe you a pleasure. But he that is supposed to be your father, provideth you another husband, *Alcamenes*, whom you know well enough. Let him (quoth she) rather seeke to lay him, in his graue, then marry him to mee. Either *Theagenes* shall haue me, or that which is destined to all men, shall receiue me. But I pray you tell mee how

*Caridia
will haue
Theage-
nes or none*

you

you know that *Caricles* is not my father indeed, but supposed so to be. By this *Fascia* (said I:) and therewithall I shew'd it her. Where had you that, or how came you by it, said shee? for after he had receiued me in *Egypt*, of him vvho brought me vp, he brought me hither, I know not how, and took that from me, and kept it in a chest, that by continuance of time it might not be spoiled. How I came by it (said I) you shall heare aftervvard. But tell me presently if you can tell, what is contained therein. When shee told mee that shee could not tell; It declareth (said I) your parents, your countrey, and all your Fortune. At last, for that she requested, that I would tell her what I knew, I told her all, reading it word by word, and interpreting it to her. After shee knew her selfe, and had taken stomake vnto her, shee drew more neere her owne pedigree and said, What must we doe? Then began I to tell her plainly all our deuice, and made her priuy to euery point. I, my daughter (said I) haue gone into *Aethiopia*, to learne some of their wisdome, and was well acquainted with *Persina*. For the Kings Court is a place for all wise men to resort vnto. Mary I had a little praise the more, by reason that I ioyned both the vvisdome of *Egypt*, and *Aethiopia* together, vvich made me of more credit a great deale. After that shee vnderstood that I vvould returne into my countrey, shee told mee all your affaires, binding me by oath first, to keepe it secret, and said moreouer, that shee durst not tell it to the vvise men of that countrey, and shee desired me to aske the gods, first, vvwhether after your exposition, you liued: then, in vvhat countrey you vv ere. For she could heare of none such in *Aethiopia*,

Perſina
requireth
Calafiris
to ſeeke
Cariclia,
and bring
her home a-
gaine.

perſina, although ſhe had made thereof diligent inquiry. I learned all of the gods, both that you were aliue, and where you ledde your life. Then ſhe beſought mee, that I would ſeeke you out, and will you to returne into your countrey. For, ſhee ſaide, that ſhee liued without iſſue and children, by meanes of the great ſorrow ſhee conceiued for you ſake, and that ſhe was now ready to confeſſe no leſſe to your father, if you at any time came to light, and that ſhee knew he would bee perſwaded, as well for that hee had experience of her by long continuance of time, as alſo for great ioy and deſire that he ſhould haue by one to ſucceede him, contrary to his expectation. Thus much ſhee ſaide, and deſired mee to doe it, by the oath that I had ſworne by the Sunne, which may not be violated of any of the wiſe men. I came hither to performe the oath I made: although I tooke not this voiage for this cauſe onely, yet I accounted it by the will of the gods, an aduantage gotten in my long iourney. I haue bene buſie about this, long, & haue left no conuenient ſeruice vndone to you; yet I told you not the matter, waiting for iuſt opportunity, and to get the *Faſcia* alſo by ſome meanes, to make due prooſe of that I would ſay.

Wherefore you may, if you will be ruled, & go away with vs (before you ſuffer any thing by violence which you would not, of *Caricles*, who prouideth very buſily to match you with *Alcámenes*) recouer your kinred, your countrey, and parents, and dwell with *Theages*, who is ready to follow vs into what countrey ſoeuer we will, & to raigſn with you his deare Loue, that is content to change his naturall and princely life, for our ſtrange and vncertaine ſtate, if we ſhal giue credit,

not

not onely to the gods, and other things, but also to the Oracle of *Apollo*. And with that, I brought the Oracle into her remembrance, and declared to her what it meant, which *Caricia* knew before, in as much as it was in euery mans mouth. She start backe a little at this, and after said, Father, seeing you say, the gods would haue it so, and I belecue no lesse: what must we doe? You must (quoth I) make as though you were content with *Alcámenes* marriage. That is, said she, very much, and scant allowable, to preferre any man onely in promise before *Theagenes*. But Father, for as much as I haue giuen my selfe into the hands of the gods, and you, tell me the end of this tale, and how it may be vndone, before it be brought to effect. You shal know, said I. Many things told before hand to women, haue greatly hindred the matter in hand: which being suddenly put in practice, are by them more boldly achieved, for the most part. Onely follow my counsell, as well now, as at other times, and bee content to allow the marriage, which *Caricles* will prouide for you, who will doe nothing without my counsell and helpe. She made promise so to doe: and I went my way, and left her weeping. I scantly was gone out of her chamber, but I saw *Caricles* very sad, and full of sorrow. Ah good sir (said I) when you should follow mee and reioyce, and doe sacrifice of thanks-giuing to the gods, for that you haue gotten that, which before you desired, *Caricia*, at length by much skill, and manifold wisdom, made content to take a husband: then are you sad, and heauie, and can scant refraine from teares, but I know not why. Why should I not, said hee? seeing it shall come to passe, that the things which I

*A woman
is best at a
sudden at-
tempt.*

*Caricles
dreame.*

hold-dearest in my life, shall bee carried into some other Countrey, if you may giue credit, as well to the dreame that I had this night, as to others, wherein, me thought, that an Eagle let fly out of *Apolloes* hand, came downe, and tooke my daughter out of mine armes, and carried her into, I know not what farre Countrey, which were blacke and vgly shadowes.

*Great di-
stance of
place taketh
away the
sight of our
eyes.*

At a word, I could not tell what he did with her, by reason that the infinite distance of place took away the sight of mine eyes. As soone as hee said thus, I knew whereto his dreame tended: But that I might withdraw him from his despaire of mind, and bring him far from suspicion of that which should come to passe, I said, Sir priest, you seeme not to deeme aright of this Vision, in as much as it fore-sheweth to you the marriage of your Daughter, and doth secretly signifie by the Eagle, that shee shall haue an husband: and that this shall bee so, *Apolloe*, will bring her an husband with his owne hand; yet you seeme to be angry, and construe your dreame worse then it is meant. Wherefore, *Caricles*, let vs be merry, & addiect our selues to the will of the gods, laboring euery way the better to perswade the maid. Hee asked mee what was best to bee done, that the maide might be more obediēt. If (quoth I) you haue any precious thing in store, or apparell wrought with gold, or any Iewell of price, bring them to her, as tokens from her spouse, and appease her with gifts: for gold, and precious stones are wonderfully esteemed with women. You must prouide other things for this solemnity also, and this marriage must be dispatched presently, while her desire thereto, which is wrought

wrought by arte against her will, is stable and vncan-
 ged. After *Caricles* had said, Think that I will omit no-
 thing which I can doe; he went home, and for ioy, as *Caricles*
 soone as I had left talking with him, he made haste so giueth *Car-*
 to doe. And he did indeed, as I perceiued afterward, icles all
 that which I commanded, without delay, in bringing the Jewels
 as well the costly garment, as also the Jewels of *Aethi-*
opia, which *Perfina* laid forth with *Cariclia*, that shee that her
 might know what she was, as though they had beene mother
 tokens from *Alcarnenes*. Then met I with *Theagenes*, gaue her,
 and asked him where those were, who were the doers at the time
 of the royalty aforesaid? The maids (quoth hee) are of her ex-
 gone away before, that they may take the easier iour-
 nies: and the young men will tarry no longer, but
 make much adoe, and great provision, to turne to their
 Countrey. When I knew this, I told him what hee
 should both say to them, and do himselfe; & gaue him
 charge that he should wait, vntill I gaue him a token
 what he should doe. And so I left him, and went to the
 Temple of *Apollo*, to pray the god that hee would in-
 struct me as concerning my flight with the young cou-
 ple. But the god was quicker then any man would
 thinke, who helpeth those that do their busines, accord-
 ing to his will, although he be not called vpon, often-
 times preuenting their prayers with the readinesse of
 his good will: as euen then it happened, that hee pre-
 uented my question with the answer, and did, indeed,
 declare his helpe & pleasure. For as much as a certaine
 voyce stayed me, as I went by to a Propheteffe, and was
 very careful for the performance of that I determined:
 which said, You may make haste when the strangers
 call you, who at that time, with the noyle of Shawmes,

made a banquet in the honour of *Hercules*. I went not so fast, after I heard this; for I might not goe past, when God had called mee. After I had with Frankincense perfumed, and offred water, they seemed to wonder at the cost of my oblations: yet for all that, they desired me to take part of their banquet. I did so, & after I sate downe on a bench which they had strewed with *Myrrh*, & *Lawrell* for strangers, & had eaten such meat as I was accustomed to do, I said vnto them, Good fellows, I thanke you for my good cheere: But I am vnterly ignorant of your demeanor: wherefore it is time that ye tell me what ye are, and whence ye come. For it is an vnseemly & very rude thing, that those who haue done sacrifice, and banqueted together, and made holymeate the beginning of their friendship, should depart, without either knowing others affaires. Then they told me, that they were Merchants of *Tyros* of *Phanicia*, and that they sailed to *Carthage* in *Africa*, with a ship fraught with merchandize of *India*, *Æthiopia*, and *Phanicia*: at this time we make a banquet to *Hercules* of *Tyros*, for a victory which wee haue gotten, in as much as this young man, poynting to him that sate before me, got the best game at wrestling: whereby he hath proued, that a *Tyrian* may get the victory in the midst of *Greekes*. For he, after we had sailed past *Malea*, and by force of the tempest, were constrained to land at the Island of the people of *Cephaleni*, sware vnto vs by this our Countrey god, that in his sleepe it was told him, he should obtaine the victory in these sports of *Apollo*. And when hee had perswaded vs to turne from our intended course, and land heere, he made prooffe by deed, that his propheticie was

true:

The Tyrians doe sacrifice to Hercules, for a victory that one of their company got.

true: so that now he is denounced a famous Conquerour, that was but late a Merchant, who also, as a thanks-giuing for his victory, doth this sacrifice to the god who was his conductor. And to morrow, if the wind serue, we will leaue this coast. Haue you determined this indeed, said I? Yea verily, answered they. You shall then, if you please, haue my company: for I haue a voyage into *Sicilia*, for a certaine cause, and you sailing into *Africa*, must passe by it. You shall bee welcome (quoth they) if you will: for we suppose we shall want no commodity, if we haue with vs a wise man, & a *Grecian*, & such an one as by experience may be proued that he is well beloued of the gods. I would (said I to them) if you will grant me but one day to make my prouision. You shall haue to morrow (quoth they) on condition that about night you will be at the sea. For we commonly saile by night, for that the winds that come thē frō the earth, do calmly fill our sailes. I made bargaine that I would doe so, binding them first by oth, that they should not depart, before their promised time was expired. And so I left them there yet piping and dancing, after the manner of the *Affyrians*, sometime leaping aloft, sometime bending their bodies downeward, and like such as were inspired with some god, wrything themselues. Then went I to *Cariclia*, and found her holding in her lap the Iewels which *Caricles* gaue her, and earnestly viewed them. After, I went to *Theagenes*, and when I had told them both what they should doe, then I went to mine owne lodging, diligently considering of y which should be done. The next day thus did they: about midnight, whē all the City was fast asleepe, a crue of armed young

The manner of the taking away of Cariclia.

men came to the house of *Caricia*. The Captain of this amorous warre was *Theagenes*, who taught his youths after their braue pompe to play the Souldiers. They suddenly made those afraid, which perceiued a little with their great clamor and clashing of their armour, so that with great light they brake into her house, lifting the doore aside easily, for that it was prouided before, it should not be very hard barred, and tooke her away well prepared, for that she knew hereof before, & with good will suffered this assault, and carried a great deale of stuffe, such as the maid commanded them, away also. After they came out of the house, they sounded a warlike cry, and made a terrible noise with their harnesse, and so passed thorow the Citty, and cast the inhabitants thereof into a wonderfull feare, by reason that they had chosen the night for none other purpose, but that they might be the more feared: So that *Par-nassius* gaue an Eccho backe to their noise. After they were gone out of the Cittie, as fast as they could, they hied them on horsebacke into the mountaines of *Locrus* and *Oeta*. But *Theagenes* and *Caricia*, as was before concluded, forsooke the *Thessalians*, & came to me priuily, and fell both in great feare at my feete, & still cryed, Saue vs father. *Caricia* said no more, but held down her head, as though she were ashamed of that she had done. But *Theagenes* said more: *Calasiris*, saue vs being strangers, and banished our countries, deprived of all our friends, that among them all we might winne our selues. Saue our bodies hereafter committed to Fortune, which also are made bond to chaste loue. Saue vs by our owne accord banished, yet glad thereof, and such as haue set all their safegard on you. I was
moued

moued herewith: and after I had wept rather with my heart, then mine eyes, so that the young folkes perceiued not, yet it eased my grieſe, I comforted and imboldened them. At a word, I bade them hope for a luckie end, in that this matter was begunne by the will and counſell of the gods. As for me (quoth I) I will goe and diſpatch the reſt of our buſineſſe. But tarry you me in this place, and take diligent heede that no man eſpie you. When I had ſaid thus, I went back: but *Cariclia* caught me by the coate, and held me faſt, and ſaid: What, father? this beginning is vniuſt, or rather traiterous, if you will depart, and leaue me alone with *Theagenes*, and will not conſider how vnmeete a man, a lover is to be a keeper, if that be in his power to inioy ^{An exam- ple of paſſing chaſtity} which he loueth, and want ſuch as may make him aſhamed thereof: for, I thinke, that he is rather incenſed, when he ſeeth that which he deſireth, without any defence before his face. Wherefore I will not let you depart before, as well for the time preſent, but rather for that which is to come: I may be ſure by *Theagenes* Oath, that hee ſhall not fleſhly haue to doe with me, vntill I haue recouered my cuntry and parents, or if the gods be not content herewith, at leaſt vntill I by mine owne free will be content he ſhall marrie me. Otherwiſe neuer. After I heard what ſhee had ſaid, I wondered, and was determined it ſhould be ſo, and made a little fire vpon an Altar and burned Incenſe. *Theagenes* ſware, ſaying that he had wrong, for that the faith which he had determined in his minde to keepe, vvas taken avvay by reaſon of an oath, and that he could not praife that vwill, which vvas forced by a greater povver: yet for all that he tooke his oath, by A-

Calafiris
dissembled
oration.

pollo of Delphi, and *Diana*, by *Venus* her selfe, and all the gods of Loue, that he would do all things in such sort, as *Cariclia* would haue him. This and many other things they concluded betwixt themselues, calling the gods witnessses thereto. I comming as fast as I could to *Caricles*, found all his house on a hurliburly, and sorry because the Ministers were now come to him, and had told him of the taking away of the maid, and the citizens came by heapes, and stood round about him, while he sorrowed: at a word, what for ignorance of that was done, and want of counsell for that was to come, they were at their wits ends. There beganne I with my bigge voyce to thunder, and say, Yee vnhappy people, how long will ye sit stil, dumb like stocks, as though your courage were also taken away with ill fortune? Why do you not in armour pursue your enemies? Will you not take, and punish them, who haue done you this wrong? It is in vaine pernaaps (saide *Caricles*) to striue any longer with this present fortune. For I vnderstand perfectly, that I am thus punished for the anger of the gods, which was foreshewed me, since I went in an vn lucky time, into the priuy Chappell, and saw there that which was not lawfull to bee scene, that therefore I should lose that I set most store by. But there is no impediment (as the proverbe is) that should let vs to fight with the gods, if wee knew whom to pursue, or him, who hath done vs this mischiefe. That is (saide I) *Theagenes* the *Thessalian*, and the young men, which were with him, whom you praised so much, and made my friend. And so you may yet finde some man in the City, who hath till this time stayed here: wherefore arise,
and

and call the people to counsell: so was it done.

The Captains appointed a meeting, by trumpet proclaiming the same in the city: the people straight came together: the Theater was made a Court by night. *Caricles* came forth, and falling suddenly a weeping, beganne to say thus: Perhaps yee (men of *Delphi*) suppose, considering the greatnesse of my miseries, that I come hither, and haue gathered this multitude of people, to vtter mine owne mis-haps vnto you. But it is not so: for although I suffer oft such things as may bee compared with death it selfe, and at this present time my house is desolate, and destroyed by the gods, solitary, and robbed of those that I held most deare, in whose company, and pleasant behaviour I contented my selfe: yet the common frustration, and vaine hope of all doth comfort me a little, and causeth mee to suffer, who promiseth to finde my daughter againe, which thing indeed may be done: but the City moueth mee more, which I desire, and looke shall bee victorious first, and take reuenge of those that haue wronged it: except these *Thessalian* Youths haue taken away our lostie courages, and iust wrath which wee should receiue for our Countrey, and Countrey gods. For that which is most intolerable, a fewe dancing boyes, sent about a sacred message, doe depart, after they haue wasted the most noble City of *Greece*, and haue taken out of *Apollon* temple, the most precious Iewell thereof, *Cariclia*, which also was my life. O implacable and too obstinate anger of God toward vs! first, (as you all know) it killed my natural daughter at the day of her marriage, and her mother also, with the griefe that

shee.

*Caricles
pittifull
oration
about the
taking
away of
Cariclia.*

Hegesias
oration, as
touching
the pursuit
of those
that tooke
away Car-
iclia.

shee tooke for her death, and banished mee from my natiue countrey. But all this was tolerable after I had found *Cariclia*: *Cariclia* was my life, my hope, and stay of my stocke: *Cariclia* onely was my comfort, and as I may terme her, mine increase: which also this misery (whatsoever it be that now came vpon mee) hath taken from mee. Neither hath it done this simply, or by chance, but as it accustomably triumpheth ouer me with most cruelty, it hath taken her euen almost from her husband, in as much as the day of wedding was already spread abroad among you all. As hee spake thus, and fel quite from the matter into sorrowing, *Hegesias* the Captaine bade him be content and get him away, and said, You men that bee here, *Caricles* shall haue time inough to lament hereafter. But let vs not be drowned with his sorrow, nor carried away vnadvisedly with his teares, as with a great streame of water, letting passe al due occasion, which as it is in al things, so in warre it is of most force. For now if we pursue, as soone as we shall diminish this company, there is some hope that wee shall ouertake our enemies, which now trauell without care, for that they know wee bee vnprovided: But if we stil lamenting, or rather bewailing like women, shall giue them longer time, that they escape, with our tarrying, we shal deserue nothing but to bee scorned, and that of the young men themselves: which, I say, ought to be hanged as soone as they be taken, & some of them ignominiously dealt withal, so that their punishment also redound to their families. This may easily be done, if we shall moue the *Thessalians* to displeasure against those that be fled, and their posterity, by forbidding them to do any more this holy
legation,

legation, and due funerals of the Noble man, which we had decreed should be done at the cost of the common Treasurie. After all this was praised of the people, and by their decree established: Let this also, said the Capitaine, if it please you, be ratified by your voices, that the woman, who had the charge of the Sacrifices, be shewed no more to them that runne in armour. For as I can coniecture, thereof hath growne the beginning of this impiety in *Theagenes*, who also thought (as may be deemed) of this rape, euer since he first saw her: for it is good hereafter to take away the occasion of such like attempt. After this was granted by the voyces and hands of all that were present, *Hegesias* gaue them a token to goe forth, and gaue a signe of warre with a trumpet, so that the Theater was dissolued into warre, and euery man ran hastily out of the Councell to battell, not onely the strange men, and such as were able to weare armour, but boyes also, and striplings without order, durst be partakers of that voyage, by their readinesse greatly augmenting the number of lusty men of that time. Many women also behaued themselues more stoutly then their nature permitted, euery one taking vp for a weapon that which came next to hand, and followed in vaine: who, for that they missed of their purpose, perceiued well the infirmity of their kinde. You might then haue seene old men striue with age, and in a manner the minde drawing their bodies, and for great and ardent desire to fight, objected weaknessse, as a shame to it. So great griefe tooke the City for the rape of *Cariclia*, and prepared themselues suddenly to the pursuing, as if they had but one minde, and would not looke for day.

The Thegias forbids to do sacrifice to Pyrrhus. Warnings come too late.



THE FIFTH BOOKE.

The Contents.

In this fourth booke is contained the separation of Theagenes and Cariclia, and how that Nausicles merchant got her of Mitranes, in stead of Thisbe, and after he had brought her to his house, he desired Calasiris to tell him the story of her & Theagenes, who prosecuteth it so farre, until he commeth to the great slaughter, whereof mention is made in the first booke.



Hus therefore was the City of Delphy occupied: but what they did in the end, I know not, sauing that their pursue gaue me good occasion to conuey my selfe away. So I tooke the young folkes with me to the sea, and put them into the ship of *Phaenicia*, which was by and by ready to depart. For as soone as the morning began to appeare, the *Phaenicians*, which promised to tarry for mee a day and a night, thought now that they should not breake the othe which they sware to me.

me. When we came, they entertained vs very ioyfully, and forthwith they lanchied out into the deepe, with Oares first, then after a calme gale blew from the earth, the waues quietly came vnder our ship, and in a manner smiled vpon her, and suffered her to goe with full saile. And thus we passed, with our ship, the coast of *Cyrrah* and *Parnassus* with his high tops, and the rocks of *Aetolia*, and *Calidonia*, and by the time that it was Sun-setting, we discovered the Ilands, as wel by figure, as name, *Acute* and the *Zacynthian* sea. But (in an vnhappy time) why doe I tell this? why doe I forget my selfe and you, and continue my tale, bringing you hereafter in very deed to the sea? Here let vs leaue the rest of our talke, and sleepe a little. For although thou, *Cnemon*, be nothing weary to heare, and stiffely striuest with sleepe, yet I thinke that now you begin to quaille, in that I haue continued my talke far on night. And besides this, my sonne, both age doth burden me, and the remembrance of my miseries dissoluing my minde, doth driue me to sleepe. Doe so, father, said *Cnemon*, not as though I willed you to make an end, for that, as I thinke, I could not doe, though you would tell it many dayes and nights together, with such singular pleasantnesse, and excellent suauity is it seasoned. But me thinketh I heare some noyse and businesse about the house, and haue been troubled a little therefore, but forced my selfe to keepe silence, for that great desire I had to heare your tale. I heard it not, said *Calasiris*, either for that age maketh mine eares somewhat dull and hard, (for age breedeth many infirmities, both in the other parts, but chiefly in the eares) or else for that my minde wholly was occupied

Age often
taketh a
way a mans
bearing.

pyed about my tale. I thinke, *Nausicles*, the owner of this house is come. But, O ye gods, how hath he sped? As I desired: (said *Nausicles*) stepping in suddenly to them. For I knew well enough, good *Calasiris*, that you were carefull of my businesse, and almost travelled with me in your mind. But I perceiue your good will toward me, by diuers courtesies shewed me, both at other times, and also by this, whereof I heare you talking heere. But what stranger is this? He is a *Grecian*, said *Calasiris*, you shall heare more of him hereafter. But tell you vs quickly what good lucke you haue had, that we may reioice with you. You shall heare to morrow, said *Nausicles*: as now, be content to know that I haue gotten a better *Thisbe*: for I haue need to sleepe a little, to abate my griefe which I haue gotten, as well by my iourney, as other cogitations. This said, he went his way, to doe as he said. But *Cnemon* was much abashed when he heard *Thisbe's* name, and turned all his cogitations to the time past, with much and continuall sorrow tormenting himselfe all the rest of the night: so that *Calasiris*, though he were fast asleepe, perceiued it, who sitting vp a little, and leaning on his elbow, asked what he lacked, and why he was so disquieted, as if he were almost mad? Haue I not good cause (said *Cnemon* to him) to bee mad, seeing I heare that *Thisbe* is aliue? What is this *Thisbe* (quoth *Calasiris*) or how doe you know her, by hearing her name, and are so grieved that she is aliue? You shall heare the rest (quoth *Cnemon*) when I tell you mine estate. But her I saw slaine with these eyes, and with mine owne hands I buried her in the herdmens land. Sleepe, said *Calasiris*, and we shall know how this goeth, ere long. I may

not

not (quoth he:) but lie you still and stirre not: For my part, I know not whether I can liue, except I go forth secretly, and make diligent inquiry, how *Nausicles* is deceiued, and how onely with the Egyptiaus, such as were dead, reuiue again. *Calasiris* smiled a little at this, and so fell asleepe.

Cnemon went out of the chamber, and restrained himselfe much like, as one would doe, that is in the darke, and in an vnacquainted house: but he tooke all in good part, for feare of *Thisbe*, being desirous in haste to rid himselfe out of this doubt: till at length, with much adoe, after he had gone vp and down oft in one place, as if he had bin in diuers, he heard a woman like a Nightingale in the spring, dolefully lamenting, and with sorrowful tunes, so that by her mourning (as if one had taken him by the hand) he was brought to her chamber; and laying his eare to the doore, heard her yet complaining in this sort. I poore wretch supposed, that I had beene deliuered out of the hands of theeues, and escaped death, which I alway looked for, and that I should after haue led, though a strange and banished life, with my dearest friend, yet such a one, as in his company, should haue beene most delectable: for there is nothing so troublesome and grievous to mee, which is not tolerable with him. But now the god who hath had charge of our busines from the beginning, and hath graunted vs but small pleasure, not yet satisfied, hath deceiued vs againe. I thought I had escaped bondage: but now I serue againe, and am kept in prison. I was in an Iland and darke place before: this present state is like to it, or rather to say the truth, worse, because hee, who both could and would by comfort abate

*Caricle's
pittifull
complaint,
being separated from
Theagenes.*

abate these sorrowes, is violently separated and taken from me. A den of theeues, the day before, was mine Inne: and what was that habitation, but a very hell, or worse place? yet my deare loue being with me, made it easie to be suffered. There he lamented me aliue, and shed teares for me, being (as he thought) dead, and bewailed me as if I had been slaine. Now I am deprived of all this: he is gone, who was partaker of my calamities, and who would haue diuided them, as though it had been a burthen. And I alone am forsaken, a prisoner, & by many vvayes to be lamented, am obiected to the arbitrement of cruell Fortune, and doe retaine my life onely, for that I hope my most deare friend is aliue. But, O my heart, vvhere art thou? or vvhat fortune hast thou? art thou also (alas) bound, vvwhich hast a free minde, not able to abide any seruage, but of loue? Well, doe nothing but saue thy life, to the intent thou maist once behold thy *Thisbe* againe: for so shalt thou call mee, vvwhether thou vvilt or not. *Cnemon* could abide no longer, after he heard this, to heare the rest, though he ghesse, by the beginning, somevvhat else: yet by that he heard in the end, concluding that it vvvas *Thisbe*, vvanted but little that hee svvooded not at the gate. But after he had ouercome that passion, vvith much adoe, for feare lest he should be spyed of any man (for novv the Cockes crevv the second time) hee ranne backe stumbling; sometime hurting his toes against the celles, sometimes hitting his head against the vvalls and dore-posts. When he came to his lodging, after much trauel, he fell into the bed, and all his body trembled, and his teeth chattered sore: and he had (perhapps) been in extreme perill, if *Calasiris* had

*The naming
of Thisbe
fore trou-
bleth Cne-
mon.*

not

not perceiued it, and comforted him, and brought him to himselfe againe. After he was reuiued a little, he asked of him the matter. I am vndone (quoth he:) for that most wicked *Thisbe* is aliue indeede: and therewithall he swooned againe: and *Calasiris* had much ado to call him againe and comfort him. Surely some god plainely scorned *Cnemon*, because (as otherwise for the most part it maketh a iest, or toy of humane affairs: so now it would not suffer him peaceably without disquietnesse, to inioy that which is most pleasant and welcome to him, but that which shortly after would make him very ioyfull, was now turned into sorrow) either for that it shewed them the nature & custome of it selfe, or else because the nature of man cannot take true ioy as should be. Wherefore *Cnemon* fled from that, which he then should most haue desired, & supposed that to be fearefull, which was most delectable to him. For the woman that wept, was nor *Thisbe*, but *Cariclia*. For thus it was: after *Thyamis* came into his enemies hand aliue, and was kept prisoner, the Island was set on fire, and the heardmen, who inhabited it, were fled, *Cnemon* and *Thermutis*, *Thyamis*'s Shield-bearer, in the morning rowed ouer the lake, to spie in what case their captaine was with their enemies: the manner of their iourney was such as is declared before. Then were *Theagenes* and *Cariclia* left in the denne alone, who accounted the prolonging of their calamities a singular benefit: that was the first time that euer they were by themselues, and deliuered from all that might trouble them. Wherefore they considered of their estate, not forgetting to kisse and embrace each other, so that they forgate all that they had to doe,

How ioy &
sorrow doe
accompany
man.

*Cariclia
more in
loue then
Theage-
nes.*

*A wise
course in
Theage-
nes.*

*The com-
modity of
watch-
words.*

and stood either in others armes a great while, as if they had been made one bodie, content yet to satisfie themselues with chaste loue, temperating their affection with reares, and cleanly kisses. For *Cariclia*, if at any time shee perceiued *Theagenes* to passe the bounds of seemeliness, and deale with her ouer-wantonly, would rebuke him, by telling him of his oath, and he would suffer himselfe to bee reformed with little labour, and brought againe to temperatenes, in as much as he was in loue inferiour to her, but in pleasure he farre surmounted. But at length, though it were long first, they remembred what they had to doe, and by force were constrained to content themselues, and then *Theagenes* beganne to speake thus: That we, *Cariclia*, may inioy one another, and attaine vnto that which we haue preferred before all other things, and for which wee haue sustained all our troubles, both wee wish, and the gods of Greece grant. But for as much, as well because all worldly things are vnstable, and incline diuers waies, and wee haue borne much, and hope for many things, we must now haste vs to *Chemis*, as wee haue concluded with *Cnemon*, as also because we know not what fortune wee shall haue, and we haue (as it seemeth a great and wonderfull deale of ground to passe before wee can come to the land which wee hope for :) let vs deuise certaine tokens whereby wee being one in others sight, may know our secrets: and if it happen vs to be separated, we may in absence seeke one another. For a watch word of friends, which is kept in hope to finde, is a great easement of long trauell. *Cariclia* praised his deuice, and they agreed, if they were separated, that *Theagenes* should

should write, *Pithicus*: *Cariclia*, *Pithias*, vpon all famous temples, pictures, monuments, and great stones in crosse-waies, whether they were gone the right hand way, or the left: to what City, village or countrey: and lastly, that they should declare the very day, and houre. And if they might meete, it should be sufficient one to see the other. For they thought no time should bee able to put out of their mindes such loue: yet for the better assurance, *Cariclia* would shew her fathers Ring, which was laid out with her, and *Theagenes* a scarre in his thigh, that a wild Bore gaue him. It was further concluded betweene them, that in stead of words, she should beare a Taper, and he a branch of Palme. To confirme this, they imbraced each other, and wept, powring out their teares in stead of sacrifices (as I ghesse,) and for an oath, they vsed many kisses. After these things were thus ordered, they came out of the caue, without touching any of the treasures which were laid vp there. For they counted those goods vn-cleane, which were gotten by robbery: but that which they brought with them from *Delphie*, and that the theeues had taken from them, that, they gathered together, and carried with them: and *Cariclia* changed her apparell, and put it into a little packe, with the copie of their vow, and her Garland, and sacred garment: and that it might bee the more priuy, they laid the rest of their worst stuffe vpon it. As for her bowe, and quiuer, shee gaue them to *Theagenes* to beare, which was a passing pleasant burthen to him, seeing they were the proper vveapons of the god, vwho had the powver ouer him. As soone as they came neere to the Lake, and vvere about to take boate, they spied a

Theagenes & Cariclia will haue no mans goods but their owne.

band of armed mē rowing ouer to the Iland. They, sore abashed at that terrible sight, stood a great while astonished, as though with the greatnesse of their sorrow which they conceiued of the vnstabilenesse of fortune, which so raged stil against them, they had lost their senses: yet at length, when they were ready to arriue, & were comming toward them, *Cariclia* desired to retire back, and creepe into some corner of the den, & there hide themselues, and therewithall she ran her way. But *Theagenes* caused her to abide, and said, How long shall we flee the fate that followeth vs euery where? Let vs yeeld to fortune, and withstand no longer the violence which is ready to assault vs: for what else shall we gain, but fruitlesse trauell, and banished life, and from time to time, be scorned of the gods? doe you not see how they ioyne the robberies of the pyrates to our banishment, and goe about with great diligence and trauell to bring vs into greater dangers by land, then earst we haue found by sea? Not long agoe they made a fray about vs: within a little after, they brought theeues vnto vs: ere while they made vs prisoners; then left they vs alone, but at liberty, and made vs belecue we might go whither we would; then straight haue they brought vs into the hands of such as shall kill vs. This warre for their disport haue they made against vs, making as it were a comedy of our affaires. Why then doe not wee breake off this tragicall poem of theirs, and yeeld vs to those that will kill vs? lest perhaps, if they meane to make an intolerable end to our Tragedy, we be forced to kill our selues. *Cariclia* allowed not all that he said, mary she thought that he iustly accused fortune, but not that it was any point of wisdom,

wisedome, to yeeld themselves willingly into their enemies hands: for they were not sure that they would kill them as soone as they had them, neither had they to doe with so gentle and friendly a god, that would make a quicke end of their miseries, but would perhaps reserue them to a further bondage. Which thing, then what death should it not be more grieuous? If we giue our selues to the iniuries of barbarous people, we shall be so vnworthyly handled, as I am loth to ghesse. Which thing, by all meanes, and as long as we can, let vs auoide, measuring our hope of time, to come with experience of that which is past, how we haue beene diuersly preferued at such time as is not credible. After *Theagenes* had said, Let vs doe as you will, shee went before, and he followed her, as if he had bin tied to her. Yea, for all their haste, they came not to the denne before their enemies: but while they looked on them that went before them, they wist not, that with another band which came into the Iland at another place, they were compassed, and inclosed. Wherewithall they sore abashed, stood still, and *Cariclia* ranne vnder *Theagenes* arme, that if shee must needs die, shee would die in *Theagenes* hands. One of those who were landed, went about to shoote at them: but after the young folkes had looked vpon them, their hearts failed, and their right hands quaked. For the very barbarous hands (as may appeare) doe feare the beautiful personages, and a right cruel eye wil be made gentle with a lowly looke. As soone as they had taken them, they carried them to the Captaine, greatly desiring to carry the fairest of the spoiles to him at the first: and they brought nothing else: for although they had com-

*Nowise-
dome in
yeelding
quickly to
an enemy.*

*The pro-
perty of
beautiful
personages.*

passed the Iland with their armour, as with a nette round about, and had searched it from one part to another, yet could they finde nothing: for all that was in the Iland, was burned in the former skirmish, sauing the denne onely which no man knew. And thus were they brought to the Generall of that warre: his name was *Mitrane*s, whom *Oroondates* had made captaine of the watches: This *Oroondates* was deputy of *Egypt* in the great Kings behalfe, who being hyred with a great summe of money by *Nausicles*, as is aforesaid, to seeke *Thisbe*, came into the Iland. After *Theagenes* and *Cariclia* were brought almost into their sight, *Nausicles*, by a crafty deuice, merchant-like stepped forth, and cryed with a great voice, This is that *Thisbe*, of whom I was robbed by the mischicuous heardmen: now doe I recouer her againe, *Mitrane*s, by benefit of you, and fauour of the gods. Then he caught *Cariclia*, and fained himselfe to bee very glad, and whispered in *Greeke* to her priuily in her eare, that none who were by, might heare him, that hee should say, her name was *Thisbe*, if shee desired to escape danger. And this policy tooke effect: for *Cariclia*, vwhen shee heard him speake *Greeke*, thought that he went about somewhat for her commodity, and ordered her selfe as he desired: and when *Mitrane*s asked what her name was, she said, *Thisbe*. Then he ranne and kissed *Mitrane*s, and commending his fortune, made the barbarous man proud, for that he had not onely atchieued many other warres well, but had brought also this to prosperous end. He proud of his praise, and thinking by the false name, that it was so indeede, (although himselfe was taken with her beauty, which appeared in her simple apparel,

Cariclia
saith her
name is.
Thisbe.

as if the brightnesse of the moone should shine out of a cloud) yet because the vnconstancy of his minde was ouer-caught with the quicknesse of the craft, and all time to repent was taken from him: Now she is recovered (quoth he) take her with you, seeing she is yours. And when he had said thus, he deliuered her to him, still looking backe vpon her, and plainly declared that it vvas against his vvill, and for the money that he had receiued before, that he suffered her to depart. As for this young man (pointing to *Theagenes*) vvhatsoever he be, he shal be our prey, and goe vvith vs, and be kept diligently to be sent to *Babylon*, because the comelines of his body is such, that he may vvayte at the kings table. This said, they rowed ouer the vvater, and departing one from another, *Nausicles* hauing *Cariclia*, came to *Chemmis*. But *Mitranes* going to viewv other townes vnder his iurisdiction, vvithout delay sent *Theagenes* vvith letters to *Oroondates* (vvho vvvas then at *Memphis*) in this vvise indited:

Nausicles
receiueth
Cariclia
of *Mitranes*, whom
by flattery
he begui-
leth.

Mitranes the Captaine, to *Oroondates* the Lieutenant: I haue sent vnto you a young man of *Greece*, too good to serue mee, and meete onely to vvaite in the sight of our God, the great king giuing you leaue to present such an excellent gift to him vvho is master to vs both, as the Kings Court hitherto neuer sawv, neither yet shall hereafter. This vvvas the contents of his letter.

Theagenes is sent
to *Oroondates*.

But *Calasiris* and *Cnemon* hoping to knowv that they vvwere ignorant of, came to *Nausicles* before day, & asked him howv he had sped? Then *Nausicles* told him all: how they came to the Iland, and found it desert, and no man therein to meete them: how he had craftily

beguiled *Mitrane*, and had gotten a certaine maid which was there, in stead of *Thisbe*: and that hee had sped better in getting of her, then if he had found *Thisbe*. For there was no small diff'rence betweene them, but as was betwixt God and man, & that there was no beauty so excellent, that might staine hers, and that it was not possible to set forth the same iustly by words; for that he might shew her before them. When they heard this, they began to surmize the thing as it was indeede, and prayed him instantly to bid her come in straightway: for he knew that it was not possible by words to expresse *Cariclia's* beauty. After shee was brought in, and *Nausicles* (because shee cast her eyes to the ground, and had muffled all her face saue her browes) began to comfort her, and bade her be of good cheare. She looked vp a little, and contrary to her expectation shee saw and was seene: so that they all three beganne to cry out, and howle suddenly, as if there had beene a token giuen them when they should haue begun: and you might haue heard often these words, *O my father, O my daughter Cariclia* indeede, and not *Cnemons Thisbe*. *Nausicles*, for wondering, had almost forgotten himselfe, and was astonied when he saw *Calasiris* imbrace *Cariclia*, and not refraine from teares, and knew not what that sudden acquaintance, as if it had beene in a Comedy, meant, vntill *Calasiris* had kissed him, and said thus: The gods giue you (good man) so much as may content your desire and will, who haue saued my daughter, which I neuer looked for, and caused mee to behold the dearest thing that I might possibly see. But, *O my daughter*, where hast thou left *Theagenes*? She cried out, when he asked

asked her that question : & after she had staied a while, she answered, He that deliuered mee to this man, lea-
deth him away prisoner. *Calasiris* then besought *Nausi-
cles* to tell him what he knew of *Theagenes*, who it was
that had taken him, and whither he would carry him ?
Nausicles told them all , after he had perceiued that
these were they of whom the old man had talked so oft
with him, and to finde them, had led a wandering life
in great sorrow. Hee said moreouer, that they should
get little there, but the knowledge of him being poore
and needy folkes, for as much as it were a great matter,
if *Mitrane* would be content to let him goe for a great
summe of money. I haue money, (said *Cariclia* softly
to *Calasiris*;) promise him as much as you will, for I
haue about me the Iewels which you know of. *Calasi-
ris* was glad thereof, but fearing lest *Nausicles* should
suspect what *Cariclia's* proffer was, he said, Good *Nausi-
cles*, a wise man neuer wanteth, but doth measure his
riches by his will, receiuing so much of his betters, as
he deemeth worthy to aske. Wherefore tell me onely
where he is that keepeth *Theagenes*, and Gods gracious
liberality will not let vs want, but will giue vs so much
as well may content the couetous minde of the *Persian*.
Nausicles smiled at this, and said, Then shall you
make mee belecue, you can sodainely, as it were with
some device, be made rich, when you haue payed mee
the ransome for this your daughter: for you know that
as well merchants as *Persians* labour to get money.
I know it well, said *Calasiris*, & you shall haue money:
but why do you make such haste? and beside that, you
permit no kinde of courtesie towards vs: you also, of
your owne accord, approoue and allow the restitu-
tion

A wise mā
neuer poore

Persians
and mer-
chants co-
mes alike

tion of my daughter. I should first haue requested this at your hand. I am pleased (quoth *Nausicles*) and if it please you, come and pray to the gods (for I will doe sacrifice) and craue that you may haue goods to giue me. Iest not, neither be of so little faith (quoth *Calasiris* to him) but goe and prepare the sacrifice, and when all things are ready, we will come. They did so, & within a while came one from *Nausicles* that called them, and bade them make haste. They (for by this time they had concluded what to doe) went forth ioyfully. *Calasiris* and *Cnemon* went with *Nausicles* and the other ghests, for he made a publike sacrifice. But *Cariclia* went with *Nausicles* daughter, and other women which comforted her diuersly, but had much adoe to perswade her to goe with them: & I know not whether she would haue beene perswaded, if vnder pretence of the sacrifice, she had not determined to pray for *Theagenes*. After they came to *Mercurie's* Temple (for *Nausicles* made his sacrifice to him, as the god that had most care of merchants, and honoured him more then the rest) and the offering was begun. *Calasiris* looked a little vpon the entrailes, and by the diuers changes of his countenance, declared the pleasure and paines of that which was to come. And while the fire yet burned on the altar, he thrust in his hand, and made as though he pulled out of the fire, that which he held in his hand before, and said, This price of *Cariclia's* redemption the gods proffer thee, *Nausicles*, by me. And therevwith he deliuered him a princely Ring, a passing heauenly thing: as touching the hoope, it was of Iuorie, wherein was set a bright *Amethyst* of *Æthiopia*, as great as a maidens eye, in beauty far better then those of *Iberia*

Mercury,
the god of
merchants.

The de-
scription of
the Ring
that *Calasiris* gaue
Nausicles
to redeeme
Cariclia.

or *Britaine*. For those haue but an ill colour, which shine not at all, but are like to the Rose-bud at the first, which after, with the heate of the Sun, wax perfect red: But the *Aethiopian* Amethyst hath a perfect orient colour, and shineth throughout; and if you turne him about, as you hold him, hee casteth forth a golden beame, which doth not hurt or dimme the sight, but maketh it much better, and cleerer; and he hath a naturall vertue, more then the Westerne stones: for it hath not his name without effect, but will not let him be drunke indeed that weareth him, but keepeth him sober at all feasts: and of this quality is euery Amethyst of *India*, and *Aethiopia*. But that stone which *Calasiris* gaue *Nausicles*, did passe these farre; for there was a picture grauen in it, representing certaine beasts, which was done in this sort: A boy sitting, not vpon a very high hil, to looke about him, kept sheepe, appoynting his flocke their seuerall pastures, with his Pipe they seemed to be ruled, and tarry at their feeding, accordingly as he sounded his instrument. A man would haue said that they had golden fleeces, not by reason of the workmanship, but for that the Amethyst shining with his rednesse vpon their backs, made them shew so faire. There were grauen young lambes leaping vp and downe, and some by heapes went vp the rocke, other some danced round about the Shepheard, so that the top of the rocke was made a Shepherds disport: other skipped in the flame of the Amethyst, as if they had been in the Sunne, who with the tips of their feet scraped the stone. Many of the younger sort being of greater courage, seemed as though they would goe out of the compasse, but were letted by the workmanship,

The gifts
of the gods
ought not
to be re-
fused.

manship, which set a pale of gold in manner of a wall, about the rocke and them; and it was a rocke indeed, and not a counterfeit: for when the workeman had wrought the gold about the outer part of the stone, for that purpose he shewed that very liuely which he desired, thinking it to no purpose, to counterfeit one stone in another. Such an one was the Ring. *Nausicles* moued with the strangeness of the thing, but more with the value thereof, esteeming the Ring of more price then all the goods hee had beside, spake thus: Good *Calasiris*, I did but iest: and where I asked somewhat for the ransome of your daughter, it was but words, for I determined to let you haue her for nothing. But for as much as the gifts of the gods are not to be refused, (as you say) I take this stone sent from heauen, perswading my selfe, that this was sent from the god that is most beneficiall to me, according as he is wont, and hath giuen this to you thorow fire, as may yet be seene by the flaming thereof: Otherwise I deeme that vantage to bee best, which, without damage of the giuer, doth enrich him that receiueth it. After he had said this, and made an end of the offering, he went to meate with the rest, placing the women by themselues in an inner part of the Temple, and the men in the Porch. After they had eaten enough, and the cups were set on the table, the men called vpon *Bacchus* with an offering, and sung the song accustomedly vsed when men goe aboard their ships; and the women danced after a ditty, made in the honour of *Ceres*. But now, when the banquet waxed somewhat warme, and each man, after his sort, solaced himselfe, *Nausicles* holding in his hand a glasse of cleere water, said,

saied, I drinke to you in water, good *Calasiris*, and if it will please you to begin to vs the tale which we fore desire to heare, it shalbe more pleasant to vs then al the cups on this boord. For you heare how the women now bee at-leisure, and hauing well banqueted themselves, begin to dance: but your trauell, if it please you to make report of it to vs, shal shortē wonderfully well our feast, and be more pleasant to vs then any dance or instrument. The telling whereof, for as much as you haue (as you know, differed diuersly, for that your mischances ouerwhelmed you) you can reserue to no better time then this, because your daughter, one of your children, is well, and your sonne by the gods help shall be recovered by and by, if you anger me not againe, by driuing it off any longer. Gods blessing on your heart (quoth *Cnemon* to *Nausicles*) catching hold of his talke, who for all that you haue brought to this feast all manner of musicall instruments, do set light by them, and giue the ruder sort leaue to heare them, but you your selfe are desirous to heare secret affaires, and such as are seasoned with singular mirth, and me thinketh you well vnderstand the nature of the gods, who ioyne *Mercury* and *Bacchus* together, and adde pleasantnes of speech to the finenesse of your banquet. Wherefore, although I haue for iust cause marueiled at the the other sumptuousnesse of the sacrifice, yet I know not whether a man may by any meane please *Mercury* better, then to talke at his feasts, which thing is his badge aboue all other. *Calasiris* was content, as well to do *Cnemon* a pleasure, as also for that he would curry fauour with *Nausicles*, for that which should ensue. He told them all, briefly repeating the principall points
of

The Calido-
nian Sea is
very trou-
blesome.

of that which he had told *Cnemion* before, and of purpose passing ouer with silence that which hee thought was to little purpose for *Nausicles* to know, but that which had not yet bene told, and did depend vpon that which went before, he told in this sort: After they were come aboard into the ship of *Phanicia*, and were gone from *Delphi*, they sailed as they would wish at the first, and had very prosperous wind. But when they came into the *Calidonian* sea, they were greatly troubled, because they had hapied into a sea, which of his owne nature was very disquiet and troublesome. *Cnemion* desired him that he would not passe ouer this, but tell it, if he knew any reason of the raging of the same in that place. The *Ionian* sea (quoth hee) being restrained of his great breadth, and in a manner brought into straights, falling into the coast of *Crisa*, and hasting to come into the sea called *Ægeum*, is stopped by *Isthmus* in *Peloponnesus*: so perhaps by the prouidence of God is the hill placed there, lest by the violence of the water, it should ouerthrow the land on the contrary coast. And for as much as from hence the water beaten backe (as may bee by reason) is restrained of his course, rather about this sea, then in any other part, because that which yet floweth, falleth into that, which now by *Isthmus* was made to returne, so that the water is much troubled and very boisterous, by reason of the continuall concourse of the waues, in all the ebbes and floods: which opinion of his, after all these who were present, praised and affirmed to be true, *Calasiris* told on his tale, saying: After we had passed the sea, and had lost the sight of the *Acute* Ilands, wee thought that we discovered a mountaine of *Zacynthus*, in man-

ner

ner of a darke cloud before our eyes, and therewith the master bade strike some of the sailes: & when we asked him why he abated them, and went more easily, seeing that the ship had a very good gale of winde: Because (said he) if we went with ful saile, about the first watch, wee should arriue at the Iland, and so were it to bee doubted, lest in the darke we runne vpon some rocks, whereof there are great store, and those very high. It is therefore wisdome to lie all night in the sea, and take the winde in such proportion, as shall serue to bring vs thither to land in the morning. Thus said the master: mary we did not so, *Nausicles*, but euen with the rising of the sunne we cast anchor.

The inhabitants of the same Iland which dwelt about the hauen, which was not farre from the city, came by heapes to looke vpon vs (as if it had beene some strange sight) in great wonder (as might seeme) to see the handsomenesse of that great ship, which was built very faire, according to her height, and said that the industry, and excellent workmanship of the *Phenician*, might be knowne by that, and that we had wonderfull good lucke, that made so good a voiage in the winter, about the time the *Pleiades* were ready to set. All our company, ere the tacklings and sailes were in good order, left the ship, and went about their merchandize, to the city of *Zacynthus*. But I (because I heard by chance of the master, that they would winter there) went to seeke mee some Inne about the shore, eschewing the ship, for that it was vnmeet, by reason of the rudenesse of the mariners, and the city, being not conuenient for the flight of the young couple. After I had gone a little

Pleiades
unlucky
starres to
Mariners.

little way, I saw an old man which was a fisher, that
 fate mending his broken nettes before his doore. I
 came to him, and said, Good man, God saue you, and
 tell me, I pray you, where a man may get lodging.
 He answered mee, It was a rent about a promonto-
 rie hereby, being let slip vpon a rocke, which they saw
 not. I aske not that, quoth I, but you shall shew vs
 great courtesie, if either you your self will be our Oast,
 or else shew vs some other Inne. Hee answered, Not I:
 for I was not aboard with them. God defend that
Tyrrenus should doe so much amisse, or haue such a
 spight, though he bee old: but it was my sonnes de-
 fault, who knowing nothing of the rockes here in the
 sea, cast their nets where they should not. At length,
 when with much adoe I perceiued that hee was some-
 what hard of hearing, I spake aloud to him, and said,
 God speede you, sir, and I pray you tell vs where wee
 may haue an Inne. You are welcome, said he againe:
 and if it please you, abide with me, except you be any
 of those, that seeke for the houses wherein are many
 beds, and haue some great traine after you. I haue
 (quoth I) but two children, and I am the third my
 selfe. You are a good company (quoth he) you shall
 finde one more of vs: for I haue two sonnes that dwell
 with me (for mine eldest sonnes are married, and keepe
 houses themselves) and the fourth is a nurse for my
 children, because their mother died but a while agoe:
 wherefore, good man, come on, & doubt not, but we will
 be glad of you, who are a man who seeme to bee some
 Gentleman, even by your talke. I did so, and shortly
 after I came with *Theagenes* and *Cariclia*, and *Tyrre-
 nus* intertained vs gladly, and let vs haue the warmer
 part

Calasiris
 with his
 children
 lodge with
 Tyrre-
 nus.

part of the house. Truly we were very well at the first, and had good leysure to conferre whole dayes together, and when wee should sleepe, *Cariclia* went to bed with the nurse, in one place, by her selfe, and I with *Theagenes* lay in another. *Tyrrenus* and his children in a Parlour also alone tooke their rest. We did eate at one table all, and such things as were needefull, wee provided of our owne cost, beside fish which *Tyrrenus* tooke in the sea, as hee would sometime fish alone: sometime wee would helpe him at leysure. For hee had all manner of waies to fish, and for all seasons, and the place was well stored, and very conuenient to cast nettes: so that many would ascribe that gaine which they got by their art, to the benefit of fortune. But there was none other remedy, but that the proverbe is, Once unhappy, and euer unhappy. *Cariclia's* beauty, euen in this solitary place, was not without great broile: for that merchant of *Tyre*, which was denounced victor at *Delphie*, in the games of *Apollo*, called *Pythias*, with whom wee sailed, came to me alone, and was very importunate, and grieuous vnto mee, beseeching me, as if I had beene her father, that I would giue her him to wife. He talked much of himselfe, partly by telling of his noble stocke, partly by shewing vs of his riches, and that the hulk wherein we sailed, was his owne, and that the greater part of the merchandize therein, as gold, precious stones of great value, and silke, was his aboue the rest: and hee added also his late obtained victory, as no small increase of his honour and name, and a thousand things beside these. But I alleadged for my selfe our present pouerty, and that I would neuer marry my

Once unhappy, and euer unhappy.

That is a common practice which others use.

daughter to one that dwelt in a strange countrey, so far from Egypt. Leauē this talke, father, (quoth he) for I will accout the maids dowry more worth thē many Talents, & all the riches in the world. As for my countrey, I will change it for yours, and will turne my purposed voiage to *Carthage*, and goe with you whither soeuer you will. When I saw that the *Phoenician* would not giue ouer his determination and purpose, I determined with faire words to driue off the matter, lest he should attempt any thing forceably against vs, and promised that I would fulfill all his desire when I came into Egypt. When I had by this meanes pacified him, God layd one mischiefe vpon another, as the Prouerbe is. For *Tyrrhenus*, not many daies after, when hee had carried mee into a secret place on a crooked shore, said thus to me, *Calasiris*, I sweare by *Neptune* and all other gods of the Sea, that I haue loued you, as if you had beene mine owne brother, and your children, as if they had beene mine also. I will tell you a thing which is working against you, very grievous, and painefull for you: but such as is not lawfull for mee to conceale, for that wee dwell both in one house, and it appertaineth altogether to you to know it. There is a *Pyrate* which waiteth vpon the hulke of *Phanicia*, which lyeth secret vnder the side of this promontory, and sendeth out spies dayly to enquire when this ship will goe forth: wherefore looke to your selfe, and take heede what you do, for as much as this shamefull fact, vsual to them, is enterprized for you, or rather for your daughter. The gods (quoth I to him) giue you such thanks for these tidings, as you deserue. But *Tyrrhenus*, how vnderstood you these things? By reason

of

of my craft, I am acquainted with them (saide hee:) ^{Theeues are} and when I bring them victuals, I haue more of them ^{franke of ill} then any man else. Therefore when I drew my pots ^{gotten} about the fall of yonder hill, the master pyrate came to mee, and asked, whether I heard when the *Phenicians* would leaue their harbour. When I perceiued the subtilnesse of his talke; In faith, *Trachinus* (quoth I) I can tell you no certainty: but suppose that at the beginning of the next Spring, they will sayle. Will the maid then saile with them (quoth hee) which lieth at your house? I cannot tell (quoth I.) But why doe you aske that? Because (quoth hee) I loue her in such sort, that I am scant in my wits, yet I neuer saw her but once, and I know not, whether I euer saw so faire a woman before: yet I haue taken many prisoners, and some of them very beautifull. That I might the better cause him to tell mee all his counsell priuily, I said vnto him, What neede you to fight with the *Phenicians*, and not rather without blood, fetch her out of mine house before they goe abroad? Hee answered me, that theeues did vse gentlenesse, and courtesie to such as they were acquainted with: I leaue that therefore for your sake, lest my so doing should bring you into trouble: in as much as the ghests which you entertained, would bee required againe at our hand. Also I desire to haue two things at once: the riches in the ship, and the marriage of the maid: one whereof I must needs lacke, if I attempt this by land, and beside, it were very dangerous, if any such thing should be enterprised so neere the Citty, lest the rape would be perceiued, and pursuite made after. When I had much commended him for his wisdom, I left him

^{Theeues are}
^{courteous}
^{to their}
^{mates.}

there, and am come to tel you of the waits which these past-graces haue laid for you, desiring you harrily to deuise diligently how I might saue you and yours. I went from him very heauy, after I had heard this, and thought vpon many things, vntill the merchant by chance met mee, and falling in talke about these matters, gaue me a pretty beginning of a wise deuice. For I concealing what I list of that *Tyrrhenus* had told me, opened vnto him onely this: that a man thereabouts, whom hee was not able to withstand, went about violently to take the maide from me. But I (quoth I) had rather marry her to you, both for that knowledge which I haue had of you, and also for your wealth: but especially for that you promised to dwell with vs in our countrey, if you haue her. Wherefore if you desire to haue her, let vs saile hence quickly, before wee be preuented, and haue had some extremity shewed vs. Hee was wonderfully glad when hee heard this, and said, Father, this is well deuised, and therewithall he came and kissed me, and asked when I would command him to depart. Although (quoth I) it bee vnseasonable now, yet I would haue you to get you in some other port, that we may auoide the guiles prepared against vs, and there abide for better time. Therefore (quoth I) if you will bee ruled by mee, at the beginning of the next night wee would depart. And hee, when he had promised so to doe, went his way. I came home, but told nothing of this to *Tyrrhenus*: Mary to my children I said it was behouefull for vs to goe aboard in the euening. And although they maruailed at the suddennes thereof, & asked the matter, yet I draue them off, saying, that I would tell them afterward, and that

that there was no remedy now, if we would doe well.

After we had eaten a slender supper, and were gone to bed, an olde man appeared to me in my sleepe, whose body was dried vp, yet he had a dish tied to his girdle, who seemed in his youth to haue been a tall man: hee had a hat on his head, and seemed by his countenance, that he had been a wise, and subtile man: mary he hal-
 ted a little as if hee had gotten some wound in his thigh: who, after he came neere me, smiled a little with an angry countenance, and sayd, You good man alone, of all that haue sayled by *Cephalene*, and looked vpon my house, and accounted it a great matter to know my renowne, haue had no respect of me, but haue set so light by me, that you would not speake to mee, which euery man doth, for all I dwelt so neere you, but you shall ere long be punished for this, and shall haue like perils as I had, and fall into your enemies hand, as well by land as seas. As for the mayde that thou carriest with thee, speake to her, and greete her in my wiues name, because shee esteemeth more of her virginity then any thing in the world: wherefore she shall haue a lucky end. I started for feare of this vision. And when *Theagenes* asked me what I ayled, We had (quoth I) almost forgotten the going of the ship out of the hauē, for when I waked, I was sore troubled with thinking thereof. Wherefore gather vp your stufte, and I will call *Cariclia*, who as soone as I gaue her warning, came. When *Tyrrhenus* wist of this, he arose also and asked what we meant to doe. What so euer it bee (quoth I) that wee doe at this time, it is by your ad-
 vice: we goe about to escape from them that awayte vs with mischiese: and the gods keepe you in safetie,

*Vlysses ap-
 peareth to
 Calasiris,
 and is very
 angry.*

who haue played the right honest man with vs. One good turne pray doe vs at parting : goe ouer into *Ithaca*, and doe sacrifice for vs to *Vlysses*, and pray him to appease his wrath toward vs, for that as he hath told mee to night in my sleepe, hee is greatly offended, as if hee had beene despised and set at nought. Hee promised he would so doe, and conducted vs to our ship, and wept wonderfully, and prayed to God that hee would grant vs a prosperous voiage according to our hearts desire. To be short, by day we were in the midst of the sea, but the mariners at the first were greatly against it, yet at length they were perswaded by the merchant of *Tyre*, because he told them that they fled certaine pyrates that pursued them, of which he had warning. He meant to tell them this for a tale, and knew not that he said truth. But the windes and weather were sore against vs, so that the sea was very rough, and wee in a great tempest, very neere to be cast away: yet at length, when wee had lost halfe our Rudder, and broken the most part of our saile-yardes, wee arriued in a certaine harbour of *Creet*. We thought it good therefore to tarry there certaine daies, aswell to repaire our ship, as also to ease our selues. When these things were done, it was appointed that we should saile: the first Munday after the change of the moone, wee were caried into the deepe seas, with the Easterly winde, a day and a night, and our master directed our hulke to the coast of *Afrike*. For he said, that if the winde blew, and wee kept a straight course, wee might passe the maine sea: and he made all haste possible to come to the maine land, or into some hauē, for the barge which he saw out of the poope,

Many iests
turne to
earnest.

poope, was a pirate. For euer sithence wee loosed from the promontory of *Creet*, he followeth vs, and neuer declineth one iot from our course, but pursueth our ship, as if it went our voyage with vs: for I haue perceiued this diuers times, when I turned about of purpose our ship from his right course, that hath also turned. When hee had said this, some were moued, and exhorted the rest to make them ready to defence: but some made light thereof, saying, that the shorter ships might well ouertake such as are greater, for that they knew by more experience the certainty of their way. While these things were disputed on vpon both parties, it was that time of the day that the husbandman doth vn-yoke his Oxen from the plough, and the vehement winde began to waxe calme; so that within a little while it was almost downe, and blewe softly to no purpose on our sailes, whereby it rather huffed them together, then made any way for our ship. At length it ceased quite, as if at the sunne-setting it had apointed to leaue blowing, or rather (that I may speake more truely) to doe them which followed vs, a good turne: for they that were in the barke, as long as wee had winde, were farre behinde our ship which was full fraughted, as is good reason, for that our greater sailes receiued more winde. But after the seas were calme, and we of force constrained to rowe, the barke came vpon vs sooner then a man would thinke, in as much (as I thinke) every one of them rowed, and so made the light barke, which was more fit for that purpose, goe the faster. When they drewe somewhat neere, one of the men of *Zacimuthus*, which came aboard with vs, cried ont, This is a pirates ship, mates, I know

Trachinus bark. All the hulke was moued at these news: and in a calme weather had it a great tempest; euery part thereof was filled with great noise, lamenting and running vp and downe: some ran into the nether parts of the ship: some stood vpon the hatches, and exhorted one another to fight: some were of opinion, that it was best to goe into the cocke-boate, and be gone, vntill (before they determined any thing) the present skirmish appealed their adoe, for that euery man must needs by that time meet one in harnessse. I and *Cariclia* hung about *Theagenes*, who desired sore to fight, and could scant make him giue ouer. She said to him, that shee would not be parted from him by death, but that shee would with the same sword, and like wound, abide such hap as hee felt. But I, after I perceiued that it was *Trachinus*, which came on, thought vpon somewhat which might doe vs good afterward, which indeede tooke effect: for as soone as the pyrates were come, they went about vs, without casting any darts at at vs: so trying, if by any meanes they might take the hulke without battaile: many they rowed round about vs, and would suffer the shippe to goe no further. So that they were like, as if they had besieged vs, and desired to take our ship vpon certaine conditions, and said: Why be you so mad (you vnhappy folkes) why attempt you to stir against such inuincible strength, and that which far surmounteth yours, thereby to purchase your certaine destruction? Yet wee vse you friendly, and giue you leaue to take your Cocke and saue your liues, if you will. These conditions they propounded. But they, who were in the Hulke, as long as they were without danger, and the battell was without blood,

were

were very stout, and said plainly, that they would not depart. But when one of the pyrats bolder then the rest, stept aboard, and with his sword slew all them that hee met, and taught them that warres were accustomably made with slaughter, and death: then the *Phœnicians* repented them of their so doing: and falling flat on their faces, prayed them of mercy, for that they would doe what they would haue them. They, for all that they were now greedy to kill (for the sight of blood is a great moouing to the minde) by the commandement of *Trachinus*, contrary to all hope, they spared them. Surely their conditions were haynous, and for all the counterfeited name of peace, it was cruell warre indeede, by reason of the truce which was propounded to them, more intolérable then the battaile it selfe. For straight commandement was giuen, that euery man should goe out of the ship with one sute of apparell onely, and that he should die that brake the same. It seemeth, that men set more by their liues, then any thing else: for which also, the *Phœnicians* without al hope of the goods in the ship, as if they had lost nothing, but rather made a good market, got out of the ship, euery man desiring to saue himselfe first. After wee also were there ready to obey their decree, *Trachinus* taking vp *Cariclia*, said vnto her, This warre nothing belongeth to thee, my deare, but hath beene enterpri- sed for thy sake, and I haue followed you euer since you sayled from *Zacanthus*, only for you haue I aduen- tured these perils by sea. Wherefore feare not, but be of good comfort, and know that you shall be Lady of all these with mee. Thus he said. But shee (for
it.

*The sight of
blood ma-
keth man
eager in
fight.*

*Life is most
to be set by.*

It is wis-
dome to re-
spect times.

it is a point of wisdom to haue respect to time, and to turne all to the best) very discreetly, beeing greatly cheared with mine aduice, and what I had told her as touching these present mis-haps, with a countenance so seemely, as would haue allured any man, said, I giue the gods thanks, who haue giuen you a heart to deale more gently with vs, then the rest. But if you will haue me to be bold indeede, and to tarry, shew mee this for a token of your good will: saue this my brother and my father, and command them not out of the ship also: for if these bee from mee, there is no way to saue mee aliue. And when she had said thus, she fell at his knees, and held him fast. *Trachinus* was well pleased with her so holding, and deferred his promise of purpose. At length moued with her teares to compassion, was by her countenance forced to fulfill her will: after hee had taken vp the maid, said thus: I giue this your brother to you with all my heart: for I see he is a young man of stout courage, which may doe vs good seruice. As for the old man, which is but a chargeable burthen vvithout profit, let him tarry, onely for your pleasure. While these things vvere saying and dooing, the Sunne came out of his course, to his setting, and made that space betveene the day and the night darke: the sea, either changing by reason of the time, or else by the vvill of fortune, began to vvaxe rough, & a man might heare a great noyse of the vvindes arising, vvwhose great and valiant blasts suddenly much abashed the pyrates, by reason that they al had left the barke, and were busie in the Hulke, about spoiling of the merchandize therein, and knewe not how to vse the greatnesse of the same. Wherefore

fore every part was ordered of every man vnaduisedly, so that each of them began to practise that which he had neuer done before : some strooke the sailes on heapes : other intangled the ropes without skill : one ignorant fellow tooke the Rudder in hand : another as wise as he, was in the fore-ship. The greatest thing that brought vs into perill, was not the tempest, which was not yet very great, but the vnskilfulnesse of the master, who as long as he could see any light of the day, stood to it, but when it was darke, gaue ouer his charge. When therefore they were in danger of drowning, and almost sunke, some of the pyrates would haue gone into their owne barke againe, but they held themselves content, being disappointed of their purpose by the force of the tempest, and *Trachinus* counsell: who perswaded them that they should haue fixe hundred such little barkes, if they kept the Hulke and the riches therein whole : and at last he cut off the rope whereby it was tied to the hulke, saying, that it would bring them into another tempest : wherefore it was best to worke wisely to be safe afterward ; for it was a suspicious matter to arrive in any place with two ships, seeing it must needs come to passe, that iniury must be made of those that sailed in the one. And he seemed to speake probably, and by doing that one thing, to approoue his deuice in two matters. They had but little remedy when the barke was gone, neither were they out of perill, but tossed with continuall waues without ceasing : so that they lost many parts of their ship, vntill after that night, about the sunne-setting of the next day, they landed by chance at a certaine mouth of a hauen of *Nylus*, called *Heracleote* in Egypt,

A pretty description of a ship in a tempest, in which are none but vnskilfull Mariners.

It is wise-dome, to foresee.

against

As it is ter
to die with
honor, then
live with
shame.

against our wils, vnhappy creatures. Some were glad thereof, but we were very sorrowfull, and accounted the benefit of our health that we had of the sea, a great reproch : in as much as it enuied vs a death without all iniury, and committed vs to land, which was more sorrowfull then it : in as much as now we were subiect vterly to the Pyrats, that they might doe with vs their will, which might easily be gessed by that which those villains attempted before they came to shore. For by reason they sayd they would doe sacrifice to *Neptune*, to giue him thanks for their safety, they brought aland wine of *Tyre*, and many such things else out of the ship, and sent some of their mates to the borders adioyning, to buy cattell with a great deale of money, and gaue them charge to pay whatsoeuer was asked at the first word. After so dooing, they straightway returned, and brought with them a whole heard of swine and sheepe, and they which tarried behinde, had made the fires, and flayed the beasts appoynted for the sacrifice. They went to their feast: *Trachinus* tooke mee aside, so that none might heare, and said to me, Father, I am determined to take thy daughter to wife, and marry her this day, so that I purpose to ioyne this pleasant solemnity with the sacrifice of the gods. Wherefore lest you in the feast (if you heard not of this before) should be any thing sad, but that you might tell your daughter hereof, and cause her to bee of a cheerefull courage, I thought it good to tell you my minde: not for that I need your consent, for I haue absolute power to doe what I list. But because I account it more luckie, and seemely also, if the bride more cheerefully prepare her selfe, being admonished thereof first by her father.

Trachinus
would marry
Caricia
out of hand.

ther. I praised his opinion, and made as though I had beene glad, and gaue thanks to the gods, that they had appointed my master to be my daughters husband. And when I was gone, I began to thinke on that which was to come, and came to him againe, and besought him. that, that which was new begun, might bee donne more solemnely, and that hee would appoint the hulke to be the maids bed-chamber, and giue commandement that no man might goe in and trouble her; that shee might prouide that which was meete to furnish and set forth a bride by leaseure. For it were ill ordered, if shee, which is of a good stocke, and very rich, and (that which is greatest) shall be *Trachinus* wife, should not be made so handsome as she might bee, although time and place will not giue her leau to bee very trimme. *Trachinus* was very glad of this, and promised it should be so with all his heart: and therewith he gaue charge, that all such things as they should haue neede of, should be carried out, and that after, none should come neere the ship. They did as hee commanded them: they brought out Tables, Cuppes, Carpets, Clothes of *Arrace*, workes of *Sydon*, and *Tyre*, and other such things as were expedient to the furniture of a feast: each one brought out of the ship things vpon their shoulders, without respect, or order, such as diuers men, without trauell, and thrifty vsage, had gathered together: but now fortune had prepared them to serue their prodigall banquet. But I tooke *Theagenes* with me: and when wee came to *Cariclia*, and found her weeping, said, Daughter, this is no newes to you: mary I know not, whether it bee for your old ill fortune or any new mis-hap. For both
(quoth

*Successes
not looked
for, doth
make men
doe other-
wise often-
times then
else they
would doe.*

(quoth she) but aboue all things, for that which I am afraid of, which is the hated good will of *Trachinus*, which time, as is like, procureth: for such successe, as is not looked for, is accustomed to moue men to do il. But *Trachinus* and his Loue which I hate so much, shall be sorrowfull, which I will preuent with death. And to thinke that I should be deuided from you and *Theagenes* before the end, (if that came to passe) caused me to bee thus heauy. You thinke (quoth I) indeede as it is: for *Trachinus*, after the sacrifice, meaneth to change the banquet into his and your bridall, and made me (as I had beene your father) priuie thereto, who knew before his vnreasonable loue that he bare to you, by communication that I had with *Trrhenus* in *Zacinthus*: but I did not tell you thereof, lest you should haue bin discouraged for feare of those mis-haps, (seeing also that we might haue auoided his snares. But my children, seeing God will not let this come to passe, and that we are now in extreme perill, attempt some wonderfull and couragious enterprize to withstand this increasing euill, whereby wee shall liue free euer after, if we haue good lucke: or else account it aduantage if wee faile, to dye chastly and like men. After they promised to doe what I would command them, and I had taught them what was best to doe, I left them making such prouision as was requisite, and came to that Pyrate, which was chiefe next *Trachinus* (whose name I thinke was *Pelorus*) and said, that I had a thing to tell him for his profit. Hee was ready. And after I had broght him where none might heare, I said, Giue care, my sonne shortly, for the shortnesse of the time will not suffer mee to bee very long: my daughter is in
loue

loue with thee, as ouercome with the better man : marry shee suspecteth that the Arch-pyrate maketh his banquet to marry her; for hee seemeth to meane some such thing, when hee gaue her commandement to decke her selfe some-what finely. Wherefore consider how you may vndoe that, and haue her your selfe. For she saith, she wil rather die then marry *Trachinus*. Then said hee, Bee of good cheare: for in as much as I haue beene as well minded that way as the maid, I desired to haue some occasion and meane proffered to take that matter in hand a good while agoe. Wherefore *Trachinus* shall suffer mee to marry her of his owne free will, or else he shall haue but a sorry marriage, by suffering that at my hand, that he hath well deserued. I hasted backe for feare of suspition, when I heard him say thus, and comming to my children, comforted them, and told them how my deuice tooke good effect : within a little after wee went to supper. Then I, when I saw them well whittled with wine, and wantonly bent, whispered *Pelorus* in the eare (for I sate next him of purpose) and said, Haue you seene how the maid is dressed? He answered mee no. But you may (quoth I) now, if you goe priuily to the ship: for you know, *Trachinus* hath giuen contrary commandement; you shall see *Diana* her selfe sit there : but so be-haue your selfe, that you bee not ouer-bold to behold her, lest you purchase death to you both. Hee tarried not, but, as if he had some very earnest busines, arose, & came priuily into the Hulke, and when he saw *Cariclia* weare a crowne of Laurell on her head, and glyster in her garment garnished with gold, (for she had put on the holy apparel which she brought from *Delphi*, so be

*The crafty
deuice of
Calasiris,
to hinder
the marri-
age of Tra-
chinus &
Cariclia,
whereby
all the py-
rates are
slaine.*

a furniture either to her victory, or else a beauty to her buriall) and such other things about her, as might be-
 seeme a marriage well, was set on fire, (as was like hee
 would be) with that sight, in as much as desire and e-
 mulation pricked him forward, and it was euident by
 his countenance when he returned, that he intended to
 doe some mischicuous thing: for ere he was well set
 downe, he said, Why haue not I the reward due to him
 that first burned the enemies ship? Because, said *Trachi-*
chinus, yet you haue not asked it, neither is that which
 we haue gotten, deuided. Then I will haue, quoth he,
 the maid which is taken prisoner. But when *Trachi-*
nus had said, Beside her, take what you will: *Pelorus* be-
 gan to say, Then doe you disanull and abrogate the
 law of pirates, which giueth him which first entreth the
 enemies ship, and hath for all his mates aduentured
 himselve to the most dangerous part of the skirmish,
 leaue to choose what liketh him best. I breake not,
 good sir, said *Trachinus*, this, but I leaue to another,
 which willeth that place bee giuen to the Captaines.
 For my part I loue the maid wonderfull well, and
 meane to take her to my wife.

*The law of
 pirates.*

And I said plainely, It is reason that I chuse before
 you: and if you doe not as the lawe wils you, you shall
 repent it with a blowe of this por. Then said *Pelorus*
 to those that were by, you see what is the reward of
 our trauell. So shall any of you hereafter bee put
 beside your due. What else might any man see there?
Nausicles, you might haue compared those men sud-
 dainely moued, to the sea: so blind and foolish a
 quarrell drew them to so great a broile, being with
 wine and anger almost made starke madde. Some
 rooke

tooke this mans part, some his: one sort would haue the honour giuen to the captaine, another said, that the law and ordinance might not be broken. At length *Trachinus* bent himselfe to cast a pot at *Pelorus*, but he preuented him (for he was prouided before) and thrust his dagger to his heart, and there lay hee wounded to death. Betweene the rest was a cruell battaile: for as they met, they spared not themselues, some to reuenge the captaine, other to defend *Pelorus* his right, so that they wailed all alike, and fought with bats, stones, pots, and tables. But I went a great way off, and from the top of a little hill looked vpon them out of all danger. Neither was *Theagenes* and *Cariclia* free from this war, in as much as they doing as was agreed vpon, he came with a sword, and ioyning to one side, behaued himselfe as if he had beene distraught: shee, when she saw the battaile beganne, shot out of the ship in such sort, as shee neuer missed one, and spared none but *Theagenes*: shee shot into no one part of the battaile, but him she hit, that shee first espied, for that shee was not scene, but did easily see her enemies through the fire, so that they knew not what mis-hap that was, but some supposed it a plague sent from heauen, vntill euery man was slaine, and *Theagenes* onely left fighting hand to hand with *Pelorus*, a stout man, and practised in many murthers. Now could *Cariclia*'s shooting do no more seruice: she was sorry that she could not helpe him, and afraid lest shee should lose him, now they two were come to hand-blows: but at length *Pelorus* was not able to stand against him: for though that *Cariclia* with her deed could helpe him no more, yet with her word she comforted him, crying out, Now, my heart,

*The pyrate
fall toge-
ther by the
eares, and
are all slain
with mor-
tall wounds.*

*Theage-
nes & Pe-
lorus fight
hand to
hand for
Cariclia.*

play the man. Then was *Theagenes* farré to good for *Pelorus*, as though her voice had made him strong, and bold, and declared what was the reward of that battaile. For that shee plucked vp his heart, which was fore wounded before, and leapt neere *Pelorus*, and with his sword strook a full blow at his head, but misfed thereof, for that he auoided the blow a little, but he cut his arme from his shoulder, and therewith hee fled, and *Theagenes* pursued him: what followed I cannot tell, but that hee returned againe, and I saw him not, for that I tarried on the hill, and durst not be ouerbold to walke in the night in a place so full of enemies: but *Cariclia* espied him well inough, for I perceiued when it was day, that he lay like a dead man, and shee sate by him, and wept, and declared that shee would kill her selfe, but shee held her hand for a little hope that she had of his life. But I vnhappy man could not speake to them, nor know the truth, nor comfort their calamity, before that as great mis-haps by land, as these were by Sea, happened to vs without any delay. For as soone as I saw the day appeare, and was comming downe the hill, I spied a company of theeues of *Egypt* runne from a mountaine, which stretched that way by seeming, and by this time had taken a young couple, and within a while after had carried them away, and whatsoeuer else they could out of the ship. I spake to no purpose a farré off, and bewailed my fortune and theirs in vaine, for that I could not defend them, neither thought I it best to come among them, for that I would referue my selfe, in hope to helpe them afterward. So I tarried behinde, for that by reason of mine age, I was not so well able as the theeues to run downe the

These
theeues
were Thi-
amis his
band.
The first
booke de-
clareth
how they
were han-
dled af-
terward.

the steepe and comberfome places: but now haue I v-
sed your helpe, *Nausicles*, and the fauour of the gods, in
recouery of my daughter, though I did nothing there-
to else but weepe and lament abundantly. And then
he wept himfelfe, and they also who were present: to be
short, the banquet was turned into such weeping, as
was mingled with a kinde of pleasure (for Wine in a
manner maketh men ready to teares) so long, till *Nau-*
sicles comforted *Calasiris*, and said, Father, hereafter be
merry, & of good cheere, for that you haue recouered
your daughter, and after one night onely you shall see
your sonne also: for in the morning wee shall talke
with *Mytranes*, and doe all that wee can to answer
good *Theagenes*. I would with all my heart, said *Calasi-*
ris. But now it is time to make an end of this banquet.
Let vs remember God, and conioyne to our offering a
thanksgiuing for her deliuary. After this, the offering
was carried about, and so the banquet ended. *Calasiris*
looked for *Cariclia*; and when he found her not among
the company that went out, at the last, with much ado,
by the telling of a woman, he saw her holding the feete
of the image, and either for the length of her prayers, or
greatnesse of her sorrow, shee was falne into a sound
 sleepe: So that hee wept a little, and prayed the god
humbly to grant her better successe: and so softly he a-
waked her, and brought her into a chamber, fore asha-
med, belike, that sleepe at vnwares had so overcome
her. Thus shee layd to sleepe in a place, where one-
ly women come, with *Nausicles* daughter, who for the
most part waking, thought vpon her cares, and that
which after was like to ensue.

Wine ma-
keth men
apt to
weepe.



THE SIXTH BOOKE.

The Contents.

The sixth booke containeth the marriage of Cnemon to Nauficlia, Nauficle's daughter, and the voiage of Calasiris and Cariclia to seeke Theagenes at Bessa : where they heare of an old woman, that the inhabitants thereof had slaine Mitranes, and reserued Thiamis and Theagenes, and were gone with them to Memphis, to helpe Thiamis to reconer againe his priesthood. The same old woman that told them this tale, was a witch, and shewed before them part of her cunning, by raising againe her owne son : and after in their sight receiued such end, as all her former life had deserved.

WHen Calasiris and Cnemon had taken their ease, and slept in the mens chamber, and the rest of the night was passed more slowly then they desired, yet sooner then they thought, because the greatest part thereof was consumed in the banquet, and long tale of which they could not bee weary, it was so pleasant, not looking for day, they

they came to *Nausicles*, and besought him, that hee would tell them out of hand, where he thought *Theagenes* was, and bring them thither. Hee was content, and they went together: *Cariclia* besought them much that she might goe with them, but she was forced to tarry behind, because *Nausicles* told her, they neither would goe farre, and that they would shortly returne againe, and bring *Theagenes* also. Thus they left her wauering, betweene sorrow for their departing, and ioy for hope of that shee desired. They were no sooner out of the Village, and past the bankes of *Nylus*, but they saw a *Crocodile*, which crept from the right side to the other, and diued vnder the water, as fast as it could. The other were nothing moued with the sight, because it was ordinary, sauing that *Calasiris* prophesied, that it signified how they should haue some let in their iourney: but *Cnemion* was wonderfully afraid of that sight, although hee saw not perfectly, but a glimpsing thereof, so that hee wanted but little, but that he would haue runne backe. Therewith spake *Calasiris*, after he saw *Nausicles* laugh, and said, *Cnemion*, I thought that you had beene onely afraid by night, for the noise and darkenesse thereof, but you are ouerhardy euen by day, as may appeare, that are not afraid of names alone, but of such things also, as are common, and euery man knoweth, and are not to bee regarded.

Calasiris
foreshew-
eth an im-
pediment in
the iourney,
by the cree-
ping of a
Crocodile.

What gods name, or heavenly creature is it, that this good man cannot abide, said *Nausicles*? Nay, if it were a god, or any heavenly creature, said *Calasiris*, then had I nothing to say, but it is an humane name, and that which is more to be marueiled at, not any mans which

hath beene famous for his renowned acts, but a Woman, and she dead (as he saith) if a man may bee bold to speake it. For yesternight when you brought mee home *Cariclia* safe from the heardmen, hee hearing this name that I talke of, I know not why, nor wherefore, would not suffer me to sleepe any whit, being ready still to dye for feare, so that I had much to doe to call him againe; and if I thought that I should not grieue him, nor make him afraid, I would name it now also, that you might laugh the more: and therewithall he named *Thisbe*. When *Nausicles* heard this, he laughed no more, but was very sad, and stood in a study a great while, musing in his minde what *Cnemon* had to doe with *Thisbe*, or how she harmed him in any sort. Then began *Cnemon* to laugh wonderfully for ioy, and said, You see, good *Calasiris*, of what force this name is, and that it doth not onely abash and feare me, but our good friend *Nausicles* also: for it hath brought him to a wonderfull change of his cheere. As for mee, now I laugh, because I know shee is not aliue: but lusty *Nausicles* laughed other men to scorne not long agoe. Make an end, *Cnemon*, said *Nausicles*, for you haue taken reuenge inough of me now. But I pray you tell me by the gods of hospitality, of friendship, and by the mirth and cheere which with especiall good will (in mine opinion) you haue had in mine house, what meane you by *Thisbes* name, whether you know whence shee was indeed, or doe it to feare mee, or else haue deuised it as a iest against me. Then spake *Calasiris*, now it behoueth you to tel vs of your fortune, *Cnemon*, which for all that you oftentimes promised to communicate with mee, you haue by diuers shifts driuen

off.

off. But now you may doe it very well, both to pleasure
Nausicles, and also to take away with your talke the
 wearines of our iourney. *Cnemon* did so, and told them
 all briefly, which he before had told to *Theagenes* and
Cariclia, that he was borne in *Athens*, and *Aristippus*
 was his fathers name, and *Demeneta* was his mother in
 law. Hee told them also of the wicked loue which *De-*
meneta bare to him, and how that when shee could not
 come to her purpose, she awaited him with crafty
 sleights by meanes of *Thisbe*, who was suborned by her
 so to doe. I added the manner also, and then that hee
 was banished his countrey by the people so punishing
 him, as if he had beene a parricide, and that *Charias*
 first, one of his companions, told him lying in *Egina*,
 that *Demeneta* was dead, and the maner of her death,
 being also beguiled by *Thisbe* her selfe. After this, that
Anticles told him, how his father was brought into mi-
 sery, by confiscation of his goods, for that *Demeneta's* Aristippus
 kinsfolkes gathered themselues together to condemne undone by
 him, and brought the people in suspicion, that hee his second
 had done that murder. Then how *Thisbe* fled from *A-*
thens with a loue of hers, which was a merchant of
Naucratia. Last of all he rehearsed, how that he with Naucratia
Anticles sailed into *Egypt* to seeke *Thisbe*, that if by hap a city in
 they could finde her, they would bring her backe to Egypt.
Athens, and deliuer his father from that slander,
 and take reuenge of her: and after he had falne into
 diuers mis-haps by the way, at length he was taken by
 pyrates: then after hee had escaped by a meane, he ar-
 rived againe in *Egypt*, and was taken of the heardmen,
 and there fell acquainted with *Theagenes* and *Cariclia*.
 And thereto he added *Thisbe's* death, and other things

in order, vntill he came to that which *Calasiris* and *Nausicles* knew well inough. This tale ended, *Nausicles* had sixe hundred thoughts in his minde; sometime thinking to tell them of *Thisbe* and himselfe, and yet determining to deferre it a while. At last with much adoe he held his tongue, partly for that he thought it best so to doe, partly also, for that another chance staied him.

For after they had gone about seuen miles and a halfe, and were almost at the towne where *Mitranes* dwelled, they met one whom *Nausicles* knew well, and asked him whither he went so fast. Doe you aske (quoth hee) whither I goe, *Nausicles*, as though you know not what I haue to doe at this time? All that I doe, tendeth to one end, to doe the commandements of *Ifias* of *Chemmis*. For her I til my land, for her I seeke and prouide all things, for her I wake night and day, refusing nothing (although thereby I gaine nothing but grieffe and sorrow for my paines) that the same *Ifias* commandeth me: and I in haste to carry this bird *Phœnicopterus*, which vseth about *Nilus*, as my deare Mistress hath bidden me. O how easie a loue you haue gotten, said *Nausicles*, and how light be her commandements, in that she bade you get her a *Phœnicopterus*, and not rather a *Phœnix* it selfe, which bird commeth to vs euen from the *Æthiopian*, and men of *Indy*. She (quoth he) againe maketh but a iest of me and my trauels: but tell me now whither and where-about you goe? When they had told him, To *Mitranes*: You lose your labour (quoth he) for *Mitranes* is not heere now, but this night, with his army, is gone against headme the inhabitants of *Bessa*. For they, with their captaine *Thiamis*, haue taken away and kept a youngman, which he

Where
the *Phœnix*
commeth.

he sent to *Memphis* to *Oroondates*, from thence to bee carried to the great King for a present. When he had said thus, he went his way, saying, I must in haste to *Isias*, who euen now perhaps with her angry eyes looketh about for me, lest this long tarrying be any impediment to me in my loue: for she is too politicke to accuse and finde fault with me without cause. When they heard this, they were amazed, and stood still a great while, without saying any word, for that they were disappointed contrary to their expectation, vntill at length *Nausicles* comforted and cheered them saying that they ought not, for beeing a little disappointed, which shall not be long, to despaire of all that they haue in hand. But now it is best to returne to *Chemmis*, and there to consult of the matter, and goe to seeke *Theagenes* with better prouision, whether he be with the heardmen or else wheresoeuer, and to haue good comfort to finde him euery where. For wee may not thinke this is done without the prouidence of God, that we met with one of our acquaintance, who by that he told vs, hath led vs as it were by the hand thither, where we may seeke *Theagenes*, and hath taught vs the way to the place where the heardmen dwell, as to a certaine place of speede. When he had said this, hee easily perswaded them: for as I thinke, they gathered a further hope by that which was told them. And *Cnemio* also by himselfe comforted *Calasiris*, and bade him be of good cheere, for that *Thiamis* would vse *Theagenes* well. So it pleased them to returne. When they were come home, they found *Cariclia* in the doore, looking for them in euery coast, who seeing not *Theagenes* with them, tooke vp a pitifull cry, & said,
Are

*It is a point
of courtesie
to foretell a
mischance.*

*Louers trust
no eyes but
their owne.*

Are you come home alone as ye went hence, Father? Without doubt (as I may ghesse) *Theagenes* is dead. Wherefore I pray you by all the gods, if you haue any thing to say, tell me, and increase not my sorrow, with prolonging the rehearfall thereof: Surely it is a point of courtesie, to tel a mis-hap quickly, as that which causeth the minde to be ready to resist the greatnesse of the euill, and soone maketh it weary of the griefe. Then *Cnemon* with much ado breaking off her sorrow, said, For shame, *Cariclia*, what fashiō is this? you are alwaies ready in a manner to iudge the worst, but that falsely; in which point you doe well: For *Theagenes* is, and by grace of the gods shall bee well: and therewith he told her briefly how and with whom. To that said, *Calasiris*, it seemeth by this that you haue said, *Cnemon*, that you were neuer in loue: for then would you know for certaintie, that things wherein is no danger at all, are fearefull to louers, and they trust nothing but their owne eyes in that which they best like, and would fainest haue, the absence of which breedeth feare and heauinesse in the hearts that be entangled with such desire. Another cause is, that either most deare to other haue perswaded themselues, that they will neuer be parted, except some great impediment procure their separation. Wherefore, *Cnemon*, wee pardon *Cariclia*, who loueth perfectly indeede; and let vs goe in and consult of that we haue to doe. This said, he tooke *Cariclia* by the hand, and with a certaine fatherly obseruance he brought her into the house. *Nausicles* willing to refresh them after their cares, and also going about some other thing, ordained a more sumptuous banquet then he was wont to doe, and placed them

them alone with his daughter, decking her in a more
braue and costly sort then before. And after they were
well sufficed with the feast, as he thought, he spake thus
to them : My ghests (the gods are witnesses of that I
say) your presence is very acceptable to me, if you
would liue heere alwaies, and take all that is mine
(though I esteeme it neuer so well) for your owne.
And for as much as I account you no strangers, but as
my louers and true friends, hence-forward it shall bee
no burthen that I bestowe vpon you : and also I
will bee ready so long as I tarry with you, to craue
of my friends to doe for you, whatsoeuer they can
in all matters. But you your selues know, that my
trade of life standeth by merchandize, and this I
use and practise as if it were a farme. Now therefore, see-
ing that the Easterly windes blow very commodiously,
so that they make the sea easie to bee sayled, and pro-
mise good speede to merchants, and my businesse doth
call mee as it were a trumpeter into *Greece*, you shall doe
very well, if you tell me your minde, that I may order
my businesse to such end as may pleasure you. After
this, *Calasiris* pawsing a while, said, *Nauficles*, God send
you a good voiage, and *Mercury* who giueth the gaine,
and *Neptune* giuing quiet passage, beare you com-
pany, and bee your guides, and make euery haue a
good harbour to you, and euery City easie for you to
trade in, and desirous of merchiants, because you haue en-
tertained vs so friendly while we haue beene with you,
and now wee mind to depart, do suffer vs to goe so
gently, obseruing in euery point the lawes of hos-
pitality, and friendship. As for vs, although it
griue vs greatly to depart from you and your house,
which

Nauficles
oration
that Cne-
mon might
marry his
daughter.

No estate
sure in this
world.

which you haue caused vs to take for our owne , yet we must needs goe seeke those whom we hold most deare: and this is *Cariclia's* determination and mine. Mary what *Cnemon* is minded to doe, and whether hee will trauell with vs to doe vs pleasure, or hath appointed to doe any thing else , let him say himselfe. *Cnemon* was willing to answer this, and as he was about to speake, he sighed fore , and the teares which trickled suddenly downe his cheekes , stopped his tongue, vntill at length comming to himselfe againe , hee sayd with a sorrowfull voyce, Oh humane estate, most vntable, and full of all manner of changes, what store of mishaps hast thou shewed, as well in me as many other? Thou hast depriued me of my kirtsfolkes and fathers house, thou hast banished me from my Countrey and natiue City, which I account most deare, thou hast brought me into *Egypt*, and (that I leaue to speake of many mishaps by the way) hast brought me into the hands of the Theeues, called Heardmen, and there shewed me a little hope of good fortune, by acquainting me with men, who though they were in misery, yet were they *Greekes*, with whom I thought to liue all the rest of my life. But thou seemest to take this from me againe : whither shall I turne my selfe ? or what shall I doe ? shall I leaue *Cariclia*, who hath not yet found *Theagenes* ? that is vntolerable, and may not be done : shall I goe with her to seeke him? if we were sure to find him, it were well done to take paines, in hope of a happy end: but if that which is to come be vncertaine, and we hap to fall into greater sorrow, no man can tell where my trauell shall end. But what if I craue pardon of you and the gods of friendship, and now at length

length make mention of returning into my Countrey
and family, seeing that *Nausicles* in so good time (by
the prouidence of the gods as I thinke) saith that hee
will sayle into *Greece*, lest if my father dye in mine ab-
sence, our house be left without an heire? For though
I shall liue in penury, yet that there should be some
left of our stocke by me, is a thing very honest, and
for it selfe to be desired. But oh *Cariclia*, I would be ex-
cused to you especially, and I craue pardon at your
hand, and pray you to shew mee thus much fauour:
let mee goe with you to *Bessa*, and I will desire *Nausi-
cles* to tarry for mee a little while, although he make
great haste: And if I deliuer you there to *Theagenes*, let
me be counted one that hath wel kept that he deliuered
to mee: whereby I may haue better hope also to
speede well afterward, seeing wee parted so well: but
if we faile of him there, (which God forbid) lay no fault
in mee, for that I leaue you not alone, but with *Gala-
siris* your good father, who also will see you very well.
Cariclia perceiued by many signes, that *Cnemon* was
in loue with *Nausicles* daughter (for a Louers eye is
very quicke to espie another who is like affected) and
that also *Nausicles* went about (by that which hee
spake) to make a marriage, enticed *Cnemon* diuersly,
iudging him also to be no meete companion for their
company, and would breede suspicion: also made him
answere, Doe as it pleaseth you, and I giue you hear-
ty thanks for that you haue done to vs already, and
confesse my selfe to be in your debts. As for the time
to come, it is not needfull that you should haue any
care of our businesse, nor be in danger in other mens
matters against your will. But God send you well to

To leaue if.
sue to suc-
ceede, to be
much desi-
red.

One Louer
can quickly
espy another

recouer

reouer your Countrey, Citie, and house, and make not light of *Nausicles*, nor of the proffer he maketh. As for me and *Calasiris*, we will contend so long with all that which shall happen to vs, vntill we shall find an end of our trauell, and although no man beare vs fellowship, yet I trust the gods will be our companions. With this spake *Nausicles*, The gods send *Cariclia* her hearts desire, and beare her company, as she hath prayed, and grant that she may reouer her kinsfolkes, inasmuch as she is of so noble courage and excellent wisdom: and to you, *Cnemon*, be no longer sorrowfull, for that you cannot carry *Thisbe* with you to *Athens*: for that you haue me, who haue carried her frō thence so craftily, for I am that Merchant of *Naucratia*, *Thisbe's* louer: and if you will be ruled by mine aduice, you shall gaine a great summe of money, and reouer your Countrey and house very well by my conduct, and if you list to take a wife, you shall haue my daughter *Nausiclia*, and a great dowrie with her, and I will thinke, that she hath so much as shee may looke for at your hand, because I know not of what kinred and house you be come. *Cnemon* made no stay at this, but tooke that, which before he desired, and was now proffered contrary to his expectation, and said, All that you promise me, I accept with all my heart. And therewithall he gaue him his hand, and *Nausicles* affianced, and deliuered his daughter to him, and commanding the song vnusually sung at marriages to bee sung, began to dance first himselfe, for making so sudden a marriage of that prepared banker. All the rest celebrated the marriage with dancing and singing: so that all the house was lighted with such candles as are vled

Thisbe
was carryed
frō *Athens*
by *Nausi-*
cles.

Cnemon
marryeth
Nausiclia,
Nausicles
daughter.

used at weddings. But *Cariclia*, departing from the rest, went into her chamber, and bolting the doore, because that none should trouble her, vntied, and cast abroad her haire, as if shee had beene in a rage, and cutting her apparell, said, Well, let vs also dance in honour of the God, who hath care ouer vs, in such sort as our estate requireth: let vs sing teares vnto him, and dance with lamentations: let the darkenesse resound, and the obscure night (now this candle is out) bee iudge of that I meane to doe: what a house hath it made for our sake? what a marriage bed hath it prepared for vs? The God that hath charge of me, hath mee now alone, and without my husband. Alas, wretch that I am, I meane him, that by name onely is my husband. *Cnemon* danceth and is married, *Theagenes* is abroad, and perhaps a prisoner, and in hold, and if he be aliue, fortune is somewhat gentle: *Nausickia* hath a husband, and is separated from me, who, vntill this night last past, lay with me, onely *Cariclia* is alone, and forsaken of all. I am not for all this offended with her fortune (O ye gods and heauenly powers) but pray that they may haue their hearts desire: but at our fortune, that ye be not so fauourable vnto vs, as to them: you haue drawne our act of such a length, as it now passeth all sences. But why doe I complaine of the miseries which the gods send vs? let the rest also bee fulfilled vntill they be pleased. But O *Theagenes*, O care onely pleasant to me, if thou be dead, and I heare thereof, (which God grant I neuer doe) I will deferre no time to bee with thee: for this i time I offer these funerals to thee (& therewithall she pulled off her haire, and laid it on her bed) and

*The sorrow
that Cariclia
fell
into.*

and powred out these teares out of the eies which thou louest so dearely (and then she moistned her bed with her teares.) But if thou be well (as thou of good right oughtest to be) come and sleepe with me, appearing to me in thy shape : yet spare me, spare mee thy owne maid, I say, and vse me not after the guise of married folkes, and haue not to doe with mee, no not in my sleepe : behold, I embrace thee, and thinke that thou art here and lookest vpon mee : and as shee had spoken thus, she cast her selfe groueling on her bed, and fore sighing, and pittifully mourning, she clasped her armes hard together, vntill a certaine amazednesse and dazeling cast, as it were a mist before the vnderstanding part of the minde, and brought her asleepe, and held her till it was light day. Wherefore *Calasiris* marueiled that he saw her not as he was wont to doe, & in searching for her, came to her chamber, where knocking somewhat hard, and calling aloud, *Cariclia*, awaked her at length. She was abashed at that sudden call, and came as shee was attired, and vnbolted the doore to let in the old man : who seeing her haire disordered, and her garments cut before her brest, with her eyes full of water, vnderstood the cause : and when he had brought her to her bed againe, and had caused her to attyre her selfe, and cast a cloake vpon her, he said, For shame, *Cariclia*, what aray is this? why doe you vexe your selfe so sore without ceasing? why yelde you to all chances without reason? Surely now I know you not, whom till now I euer knew to be of excellent courage, and very modest. Will not you leaue off from this wonderfull madnesse? Will you not thinke that you are borne mortall : that is to say,

an

*What it is
to be mor-
tall.*

an vnsteady thing, bending for euery light occasion ^{What it is to be mortall.} sundrie wayes? Haue pittie on vs, my daughter, I say, haue pittie, if not for your owne sake, yet for *Theagenes* cause, who desireth to liue with none but you, and accounteth it aduantage that you are aliue. *Cariclia* blushed when shee heard him speake thus: and after she had held her peace a great while, and *Calasiris* desired her to giue him some answer: shee said, Father, you haue good cause to chide, but perhaps I deserue pardon; for neither any common, or strange desire hath forced me vnhappy creature, to do this, but pure & chaste loue that I beare to a mā (although he neuer touched me) & that is *Theagenes*, who maketh me thus sad, because he is not here with mee, and I am the more afraid also, for that I cannot know whether he be aliue or not. As touching this matter, said *Calasiris*, be of good cheere, and thinke that he is aliue, and one whom the gods haue appointed to liue with you, if we must giue any credit to that which the Oracle hath foreshewed vs. We must also beleue him, who told vs yesterday, that *Thyamis* tooke him prisoner, as he was carried toward *Memphis*: and if he be taken, without doubt he is well, for as much as there hath been acquaintance and familiarity betwixt them before. Wherefore we ought not to stay, but goe to *Bessa*, and seeke you for *Theagenes*, and I for my sonne, for you haue heard ere now that *Thyamis* is my sonne. ^{Thyamis was Calasiris son.} Then was *Cariclia* in great thought, and said, If *Thyamis* be your sonne indeede, then are we in worse case then euer wee were. *Calasiris* maruailed hereat, and asked her why? You know (quoth she) how I became prisoner to the heardmen, where the vnhappy beauty, with
O which

which I am indued, forced *Thyamis* to loue me, and it is to be feared lest if he finde vs, as we make inquiry, and see me, remembring that I am she who dallied and draue off with diuers deceitfull promises, the marriage which he meant to make with me, that he will take me, & by force compell me to finish the same. God defend, said *Calasiris*, that the vehemencie of his lust should be such, that the same should disdain his fathers countenance, and not repress his licentious desire, if any such mooue him. But for all that, why cannot you inuent some deuice to delude that which you so stand in doubt of? for you are very diligēt, & crafty also to make shifts and delayes against them that seeke to haue you. *Cariclia* was somewhat merry with these words, & answered, Whether you speake this in earnest or in iest, let it passe for this time. But I will tell you the way that *Theagenes* and I deuised, but fortune would not let vs put it in practice, because it was very good. For when necessitie forced vs to leaue the Island of the heard-men, it pleased vs to change our apparell, and wander about in the villages & good townes, ragged, like beggers. Wherefore if it please you, let vs counterfet this habit and play the beggers, so shall we not be so much in danger of those who would our harme. For in such a case by pouertie wee may bee more safe: for commonly it is rather pittied then enuied, & thus shall we get our daily sustenance more easily. For all things are more deerely sold to strangers which haue neede to buy, and know not the manner of the countrey, but will be freely giuen to such as begge. *Calasiris* praised her deuice, & made haste to be gone: therefore the next day after, they came to *Nausicles* and *Cnemon*, and told them

*The com.
modities of
beggerie.*

them when they were determined to depart: they set forward (but tooke no horse with them, though one were proffered them) nor suffered any man to beare them company, saue that *Nausicles* & *Cnemon*, and the rest of the house brought them on their way. *Nausicles* also went with them, craving so much of her father, for that the loue shee bare to *Cariclia*, was more then her late marriage permitted. And when they had accompanied them almost three quarters of a mile, each one, according to their kind, tooke their last leaue and farewell, and shooke hands, and after they had shed a great many of teares, and prayed that the parting might bee lucky to them, and *Cnemon* craued pardon, for that he went not with them, by reason of his new marriage, and had told them, that if he could get occasion, he would follow them, they left either other: and these went to *Chemmis*, but *Calasiris* and *Cariclia* turned themselves into beggers habit, and put on such ill-fauoured clouts as they had provided before for that purpose.

This done, *Cariclia* defouled her face with dirt, and soot, and tied a part of her *Fascia* that was foule, about her head, suffering it to hang ill-fauoured ouer her eyes in stead of a Bonnet: she had moreouer a scrip vnder her arme, as though she would put pieces of bread and broken meate therein, but indeed to carry the holy vesture which shee brought from *Delphi*, her Crowne, and the rest of their remembrances which her mother laid forth with her. *Calasiris* carried *Cariclia's* quiver wrapped in a torne and naughty piece of leather, the wrong end downeward on his shoulders, as if it had beene some other thing, and vsed her bow (which as

This begger
here described,
is the
true picture
of all
beggars.

Fare
makes
menudge
the worst.

soone as it was vn bent, stood very straight) for a staffe, leaning very heauily thereon: and if haply they met any mā, of purpose he would make his back more crooked then his age required, and be lame of one leg, and sometime be led of *Cariclia* by the hand. When they could play this part wel, and had iested one at another, and besought the god that had their affaires in charge, that he would be content with that which was past, & suffer their euill luck to proceed no further, they went to *Bessa*, where hoping to finde *Theagenes* and *Thyamis*, they failed of their purpose: for comming neere to *Bessa* about the sunne setting, they beheld a great slaughter of men lately made, of whom the most were *Persians*, which might easily be knowne by their armour, and a few of those that dwelled there also: so that they might coniecture that there had been a battell, but they knew not what the parties were that had fought it: vntill at length by ranging about the dead bodies, and looking if perhaps any of their friends were there slaine: (for hearts which be in feare, and carefull for that they loue best, oftentimes doe deeme the worst) at last they saw an old woman, which lay vpon a dead body of one of those countrey men, and vvailed vnderfully. They determined therefore, if they might, to inquire somevvhat of her: and so comming to her, at the first vvent about to comfort her, and appease her great sorrow. Which vvhen she accepted, they asked for vvhom shee lamented, and what battell had beene there: *Calasiris* talking to her in the *Egyptian* tongue, she told them all in few words, that she sorrowed for her sonne, and came of purpose to those dead bodies, that some armed man might runne on her, and kill her,

her, and in the meane time shee would doe such rites to her son, as she was able with teares and lamentations. As touching the battaile, she told them thus: There was a strange youug man carried to *Memphis*, of goodly stature, and excellent beauty to *Oroondates* the great Kings depury, hee was sent from *Mytranes* the Capitaine of the watches for a great present, as they said: him did our men that dwell in this towne (shewing them a towne hard by) say, was theirs: whether it were so indeede, or they made it a colour for them, I know not. When *Mytranes* heard this, being angry (and good cause why) he conducteth his army hither two dayes agoe, and the people of this towne are very warrelike, and liue euer by spoyling, and set not a strawe by death, and haue therefore taken from mee, as well as other women at other times, our husbands and children. When our men knew certainly of his coming, they placed their ambushment in places convenient for this purpose: and when their enemies came among them, they easily subdued them: some with banners displaid comming before them: and other breaking out of the ambushment with great clamour set on the *Persians* bankes. So *Mytranes* was slaine as hee fought with the foremost; and almost all the rest also, for that they being inclosed, had no way to flee, and a few of our people also. Of whom, by the great wrath of God, my son was one, who had a wound in his brest with a *Persian* dart, as you see: and for him thus slaine, do I, vnhappy creature sorrow: & shall I feare to do the like hereafter for him that is yet aliue, because yesterday he went with the rest against the inhabitants of *Memphis*. *Calasiris* asked her why they tooke

A great
fight about
Theage-
nes.

Mytranes
slaine.

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Inextremi-
ty despera-
tion may be
allowed of.

upon them that voiage. And that old woman answered,
that shee heard her sonne say which was aliue, that
they knew well inough, that because the Kings souldi-
ers and their Captaine were slaine, that they should
bee, for that they had done, not in any small perill,
but in danger of all that they had, for that the Prince
Oroondates, who lieth at *Memphis*, hath very great
power with him, who as soone as hee shall be certified
hereof, will come and compasse the towne about at the
first, and reuenge this iniury with the destruction of all
the inhabitants of the same, and are therefore determi-
ned, seeing that they are once in so great danger, to re-
deeme their great attempt with a greater if they may,
and to take *Oroondates* vnprouided, supposing that if
they may come on the sudden, either they shall kill
him, if hee be at *Memphis*, or if he bee not there, (as
report goes) that hee is busied in the *Æthiopian* war,
that they shall the sooner force the city to yeeld, for
that it is without such as may defend the same, and so
they shall be safe afterward: and moreouer to do their
captaine *Thiamis* seruice in recouering the office of the
priesthood, which his yonger brother by violence hol-
deth from him vniustly: but if all their hope faile them,
then are they determined valiantly to die, and not to
come into the Persians hands to bee scorned, and tor-
mented of them. But for as much as you be strangers,
whither goe you? To the towne, said *Calasiris*. It is
not good (quoth she) for that you be not knowne, and
come at such vnlawfull time, to be among them yare
left. If you will vouchsafe to entertaine vs, said *Calasiris*,
wee hope we shall be safe. I cannot, said shee now, for
I must doe certaine night sacrifices. But if you can
tarry,

tarry, as perhaps there is no remedy, but you must whether you will or not, get you into some place beside these dead bodies, to passe this night, and in the morning I promise you I will entertaine you, and be your warrant. Thus she said. *Calasiris* told *Cariclia* all, and tooke her with him, and went their way. And hauing gone a little past those bodies, they chanced vpon a little hill: there he laid him downe with her quier vnder his head. But *Cariclia* sate vpon her scrippe in stead of a stoole: at this time the moone arose, and with her brightnesse lightned all things, for she was now three dayes past the full. *Calasiris* beeing otherwise an old man, and weary of his travell, fell fast asleepe, - *Cariclia*, by reason of the cares that troubled her, slept not that night, but beheld a wicked and abominable fact, yet such as the women of that countrey comonly vse: for the old woman thinking that she had now gotten a time wherein she should neither be seen, nor troubled of any, first digged a pit, then made shee a fire on both sides thereof, and in the mids she layd her sons body, and taking an earthen pot from a three-footed stoole which stood therby, powred hony into a pit: out of another shee powred milke, and so did shee our of the third, as though she had done some sacrifice: last of all she cast a lumpe of dough hardened with the fire, which was made like a man, and had on a Crowne of Lawrel, and the tree called *Bdellium*, into the pit. This done, shee tooke vp a sword, that lay among the dead mens shields, and behauing her selfe, as if shee had beene in such fury, as the priests of *Bacchus* commonly are, said many praiers to the moone in strange tearmes: then did shee cut her arme,

A pretty
description
of an old
woman.

and with a branch of lawrell the besprinkled the fire with her blood : and doing many monstrous & strange things beside these, at length bowing her selfe downe to the dead body of her sonne, and saying somewhat to him in his eare, awaked him, and by force of her witchcrafts made him stand vp suddēly. *Cariclia*, who hitherto had not looked vpon her without great feare, then trembled, and was vtterly discomforted with that wonderfull sight, so that she awaked *Calasiris*, and caused him also to behold the same. They could not be seene in a darke corner, but they saw easily what they did in the light by the fire, and heard also what shee said, for that they were not farre off, and the old woman spake very plaine to the body. The question was this : Whether her sonnes brother which was yet alive, should returne safe, or no? The body made no answer, but with nodding gaue his mother a doubtfull hope of good successe, according to her minde, and so fell groueling downe againe : but she turned the face vppward, and ceased not to aske that question, and with more earnest inforcements, belike speaking many things in his eare againe, and leaping with a sword in her hand, sometime to a pit, sometime to the fire, made it stand vpright againe, and asked the same question, compelling him not to answer by nods and becke, but plainly by mouth to the question shee asked. While this was in doing, *Cariclia* praied *Calasiris*, that they might goe neere and aske the old woman some tidings of *Theagenes* : but he would not, saying, that that sight was wicked, but there was no remedy but they must needs bee content with it : for it becometh not the Priests, either to take delight, or be pre-

*The Priests
of Egypt
dealt not
with for-
ceries.*

present where such things are doing. But they ought by sacrifices, and lawfull prayers enquire: not by shamefull sorceries, which are conuersant about the earth, and dead creatures, of which sort is the Egyptians practice, which chance at this time hath called vs to see.

While he spake thus, the dead body spake very terribly with a hollow voyce, as if it had come out of a deepe caue, saying: Mother, at the first I spared thee, and suffered thee to sinne wonderfully against the nature of man, and breake the lawes ^{Sorcery a} which the Ladies of Destinie haue appointed, in ^{thing a-} attempting to make those things mooue, which by ^{gainst na-} nature are vnmouueable. For euen the dead men haue a reuerence as much as they may to their parents. But for as much as thou breakest this, and proceedest in thy wicked and shamefull deed, which at the first thou hast begun, and art not content that a dead body stand vp, but thou wilt compell him to speake also, nothing regarding my buriall, ^{Dead men,} and wilt not suffer mee to come into the company ^{he saith, re-} of other soules, which thou art bound to doe for pri- ^{uerence} uate friendships sake. Heare now that which before ^{their pa-} I was afraid to tell thee: Neither shall thy sonne come safe home, nor thy selfe escape death with sword. But in as much as thou hast spent thy life in such wicked deeds, thou shalt haue shortly violent death, appointed for all such: who hast beene content, not only to doe these so secret and hidden mysteries alone, but in the sight of other also: so that thereby thou bewrayest, and settest forth to them the state of the dead, whereof one is a Priest, and is therefore so much the better: for

he.

he knoweth, such is his wisedome, that such things should not be blazed abroad, but kept in secret, and is also well beloued of the gods, and he shal, if he make speede, agree his sonnes, who are ready armed to fight a bloody battel hand to hand. But the other which is so much worse, is a maide, and looketh vpon that thou doest to mee, and heareth all that thou saiest, a woman farre in loue, who trauelleth all the world ouer almost, for her Louers sake, with whom after infinite trauels, and sixe hundred dangers in the furthest part of the world, she shal liue in prosperity, and Kings estate. The body fell downe when hee had said thus: but the old womā perceiuing that they were strangers that looked vpon her, armed as she was with the sword in her hand, like a wood woman sought for them, and ranged round about among the dead bodies, thinking that they had beene there, meaning that if shee could finde them, to rid them out of their liues, as crafty folkes, and such, who by their looking on her, caused her to haue so ill successe in her Witchcraft: vntill at length seeking somewhat negligently, for anger among those, a trūcheon of a speare that stood vp, strooke her thorow the belly: and thus died she, fulfilling straightway by due desert, the saying which her sonne prophesied to her before.

*The witch-
es death is
like her life.*

*Here endeth the sixth
Booke.*

THE



THE SEVENTH B O O K E.

The Contents.

In the seventh booke is set forth the battell betweene the two brethren, Thyamis and Petosiris, for the priesthood, and how the end was made betweene them by their father Calasiris. At this battell, Cariclia found her Theagenes, and is almost madde for desire toward him. Calasiris dieth, and his sonne Thyamis succeedeth him. Achemenes is espoused to Cariclia: but hee is defeated of the marriage by Theagenes.



Calasiris and Cariclia, after they had escaped such a scourging, as well to get them out of the present danger, as also hastening, for that was shewed them, to Memphis, set forward apace, and they came to the city, as those things were doing, which the dead man that his mother called vp, foretold them: for they that were at Memphis, had shut the gates a little before Thyamis came with his army from Bessa, for that they had warning of his coming,

ming, by a soldier that serued vnder *Mytranes*, and had
 scaped from the battaile at *Bessa*. Then *Thyamis* com-
 manded his soldiers, at a part of the wall to lay aside
 their armour, and after their continuall trauell to take
 some ease, and he determined to lay siege to the city.
 The townsmen which were before afraid of a great
 army, when they saw there were so few from the walls,
 despising them, by and by gathered the few archers
 and horsemen which were left in garrison in the
 towne, and the rest of the Citizens also tooke such
 weapons as came to their hands, and determined to
 goe forth and fight with them, against the will of a
 wise and noble man in the towne, who said, that al-
 though it happened the Deputy to be at the warre in
Æthiopia, yet the matter ought to be brought before
Arface his wife, that the souldiers which were in the
 City, might be the readier to defend the same. And be-
 cause he seemed to speake well, they went all to the
 Kings Palace, wherein the Deputies lodge, in the
 Kings absence. *Arface*, was a beautifull woman, and
 of tall stature, and singular wisdom to doe any thing,
 and of stout stomacke, for the noblenesse of her birth,
 as is like would be in her that is sister to the great
 King: yet for her vnlawfull and dissolute lust, shee was
 not without reprehension and blame: And beside o-
 ther facts, she was in a manner part of the cause of
Thyamis banishment, when he was constrained to for-
 sake *Memphis*. For immediately after *Calasiris* went
 priuily from *Memphis*, for that which was told him by
 the gods of his sonnes, and could not be found, so
 that it was thought he was dead, *Thyamis* as his elder
 sonne, was called to the office of priesthood; and as he
 was

*Arface, O.
 roondates
 wife, sister
 to the great
 King of
 Persia.*

was doing sacrifice publicly at his first entry into *Isis* Church; *Arface* seeing him to be a proper young man and of good age, for that he was the handsomest man in that company, and best attyred, cast many wanton looks and dishonest countenances at him. Which *Thyamis* regarded no whit, both for that he was of nature very honest, and well instructed from a child: and perhaps that which she did, was further fetched then that he perceiued it: or he thought perhaps shee did it for some other purpose, because he was altogether busied about his sacrifices. But his brother *Petosiris*, who before enuied that his brother should be priest, and had well marked *Arface's* allurements, tooke her vnlawfull entisements for a good occasion to endamage his brother. Wherefore he came to *Oroondates* secretly, and told him not onely her desire, but that *Thyamis* also had made the match with her, adding that very falsely. Hee suffered himselfe easily to be perswaded, for suspicion that he had conceiued of *Arface*, yet he molested her not, either for that he could not manifestly couince her, or else thought it best to conceale and winke at it, for reuerence and honour that hee bare to the blood royall. But he told *Thyamis* plainly, & neuer ceased to threaten to kil him, yntil he put him to exile, & placed his brother *Petosiris* in his roome: but this was don before. At this time, when the whole multitude came on heapes to her house, and certified her of the comming of their enemies, and besought her that she would giue commandement, that the souldiers should be in a readinesse, answered that shee would not lightly so do, for because she knew not of what force her enemies were, nor what they were, nor whence they came, or for what occasion.

*Arface in-
quireth the
cause why
they of Bes-
sa assemble
themselves
in armes.*

*Thyamis
sheweth
why he
came thi-
ther.*

occasion. It was therefore better first to goe on the walles, and see all their ordinances, and then provide such things as shall be thought conuenient. They thought she said well, and went every man to the walls: there, by *Arfaces* commandement was a tent of purple silke garnished with gold pitched, and shee her selfe very costly arrayed, came and sat in a high seat, with her gird about her, glistering in gilt armour, shee held out her mace in token of a peaceable parley, and commanded the Captaines of their enemies to approach neere to the walls. After *Theagenes* and *Thyamis* elected of the army, came all armed save their heads, and stood vnder the wall, the Herald at Armes said vnto them *Arface*, wife of *Oroondates*, chiefe Deputy, and Sister to the great King, aske what you are, what your meaning is, and wherefore you are so bold to come hither. They answered, that they were of *Bessa*: but of himselfe, spake *Thyamis* what he was, and that hee being wronged by his brother *Petofiris* and *Oroondates*, and deprived craftily of his priesthood, was brought to be restored againe by the *Bessians*; and, if he might recover the priests office, then should it be peace, and the people of *Bessa* returne home againe without any more harme doing. If not, he meant to commit the matter to the iudgement of war, and force of armes, and that *Arface* had good cause, if she remembered that which was past, to take reuenge of *Petofiris* for the falsehood he practised against her, and the vntrue occasions that hee laid against her to *Oroondates*, whereby he brought her into suspicion of vile and vnlawfull dealing with her husband, and caused him to be banished by his subtil and crafty meanes.

meanes. All the City of *Memphis* was troubled with these words, when they knew *Thyanis*, and the cause of his banishment: which when he was banished, none of them knew, and deemed all that hee had said, to be true: but *Asface* of all other was most troubled, so that a whole storme of thoughts in a manner ouerwhelmed her, for shee was sore incensed against *Perosiris*, and calling to minde that which was past, deuised with her selfe how shee might be reuenged: then beholding *Thyanis*, and after him *Theagenes*, was diuersly affected to them both: to the one by calling to minde her old loue: but in the other she found occasion of new, & that more earnest loue, so that those that stood by her, might wel perceiue the troublesome carefulnesse of her minde: yet for all this, when shee had pawsed a while, and come to her selfe, not much vnlike one who is recouered of the holy euill, she said thus, Good men, surely you were not well aduised to take this warre in hand; for you haue now brought as well all the people of *Bessia*, as also your selues being youthfull young men, and therewithall beautifull, and of good parentage (as may be ghesse) into apparent peril for the theeuers quarrel, in as much as if we would fight with you, you were not able to sustaine the first assault of our force. For the great Kings estate is not brought to so low an ebbe, but that you may be inclosed of the leauings of the army, which is behinde him in the City (though the Deputy himselfe bee away) but in my opinion, the whole powers on both sides neede not be troubled, and it is better, seeing that the quarrell is priuate and not common, that it be privately ended, and so be finished as the gods shall appoint. I

*Asface answereth
Thyanis.*

thinke

*Arface's
sentence be-
twene
Thyamis
and Peto-
siris, touch-
ing the
priesthood.*

think it reason therefore, and I giue commandement too, that all the men of *Memphis* be quiet, and that they stir not without occasion, and that they whose is the quarrel about the priesthood, fight for it hand to hand, on condition that the conqueror haue the same. When *Arface* had said thus, all the *Memphites* shouted wonderously, and praised her aduice, for that they began to suspect the mischiguous attempt of *Petosiris*, and euery man was glad to lay the imminent and present danger which was before their eyes, on another mans backe. But the people of *Bessa* were not content with that order, neither would they venture their capitaine so dangerously, vntill *Thyamis* perswaded them, telling them that *Petosiris* was but feeble, and vnskilful to fight, and that he should haue so great aduantage in the battell, by reason of his practice. So thought *Arface* also, as may be deemed, and therefore ordained the battell to be betweene them two, that she might haue her desire without suspicion, and be reuenged of *Petosiris* sufficiently, if he fought with his brother *Thyamis*, who was the better man a great deale. There a man might see that done as soone as she had commanded it, and *Thyamis* with all his might hastened to doe what shee had denounced, and tooke the rest of his armour that hee wanted, with a chearefull countenance, and *Theagenes* comforted him diuersly, and set on his headpiece, wherein was i very faire plume of feathers glistering, by reason it was well gilded, and fastened the rest of his armour surely about him. But *Petosiris* was thrust out of the gates by violence, to fulfill that which was commanded, though he vsed many prayers to intreate that he might not fight, and hee tooke

he tooke weapons in hand, fore against his will. When *Thyamis* saw him, he said, Doe you not see, good *Theagenes*, how *Petosiris* quaketh for feare? I see it well, answered he, but how will you doe with this you haue taken in hand? for he is not a plaine enemy, but your naturall brother, that you must fight withall. You say well (quoth he) and as my selfe thought: by the grace of God, I meane to ouercome him, and not to kill him. For God defend, that my wrath & indignation should proceed so farre, that I should with the blood and slaughter of my naturall brother, either reuenge iniuries past, or purchase honour to come. You speake like a noble man, said *Theagenes*, and one that well vnderstandeth the force of nature: but what will you haue me doe? He answered, There is no doubt of this battell, so that it may be despised: yet forasmuch as the variety of humane fortune bringeth many things to passe contrary to our expectation oftentimes; if I get the victory, you shall enter into the Citie, and liue in equall authority with me: but if any thing otherwise then we hope for, happen to me, then shall you bee Captaine of these Robbers of *Bessa*, who loue you well, and so liue, vntill God hath appointed some better end for your affaires. When these things were ordered thus, they with weeping eyes imbraced and kissed either other. And *Theagenes*, as he was set downe to see what would happen, he gaue *Arface* leaue, though he knew not so much, to take pleasure in looking vpon him, and view him round about, and suffered her eyes to take such delight as she wished. But *Thyamis* went to *Petosiris*, who tarried not to strike one blow with him, but as soone as hee saw him come toward

An excellent example of brotherly loue in *Thyamis*,

The battell betwene *Thyamis* and *Petosiris*.

him, he turned to the gates, and would haue gone into the city againe: but he lost his labour, for that those who kept the gates, would not let him in, and they that were on euery part of the wall whereto he drew, exhorted one another not to helpe him: he therefore cast away his weapons, and fled as fast as he could about the City. *Theagenes* also ranne for feare of *Thyamis*, and stayed nor, but saw all that was done, mary he was not armed, lest men vould thinke that he meant to helpe *Thyamis*, but laid his shield and his speare at that side of the vvall vvhre *Arface* sat, giuing her leaue in his absence to looke vpon them, & he follovv-ed them. And yet vvas not *Petosiris* taken, nor very far before, but almost ouergotten, and so farre before, as a man may ghesse one vnarmed able to out-runne another in armour, and by this time had they runne once or twice about the walles: but as they ranne the third time, *Thyamis* bent his speare against his brothers backe, and commanded him to abide, or else he should haue a blow. In the sight of the whole city who looked vpon them, and was iudge of that controuersie, either a god, or some manner of fortune which gouerneth humane affaires, by a new device augmented that that was done, and in a manner began a new Tragedy like the other, and made *Calasiris* a fellow of their course, and a beholder of the vnhappy battell of his children for life and death, at the same day and houre, as if it had been deuised of set purpose before. VWho although he suffered much, and attempted many waies, and in a maner banished, got himselfe into a strange land to auoide that cruell sight, yet ouercomne by destiny, he was compelled to see that, whereof the gods by Oracle gaue

*Calasiris
cometh
to the bat-
tell of his
sonnes.*

gaue him warning before. So that he seeing this cause and pursuite a farre off, knew that they were his children, by tokens that were diuers times foreshewed him: wherfore he ran faster the his age permitted him, and enforced himselfe to cut off the end of the battell which was like to ensue. After he came neere & ran with them, he cried out oftentimes, My sonnes, what rage is this? Why are ye so mad? But they knew not their father, for that he was yet in his beggers weede, and their mindes were altogether on their course, so that they went by him as by one that had beene out of his wits. Some of them, who were on the walles, mused that he spared not himselfe, but ranne euer betweene their swords: other laughed him to scorne, as though he had beene mad. But the old man perceiuing that hee could not be knowne by reason of his vile apparell, cast off his ragges which were vpon his garments, and the staffe also that he had in his hand, and fell to intreating them, and said with teares: My sonnes, behold, I am *Calsiris*, I am your father, make an end here, and refraine the rage which ill hap hath raised betwixt you, in as much as you haue a father, and owe obedience to him. Then began they to quaille, and falling downe at their fathers feete, imbraced him, and with stedfast eyes looked vpon him, perfectly knowing him: but when they perceiued it was no vision, but himselfe indeed, there arose diuers, yea and contrary thoughts in their mindes: they were glad of their father, which contrary to their expectation was aliue, but were angry and sore ashamed of the cause he found them in, and they were in doubt also of that which after should befall.

And while they of the City marueiled at this that was done, and neither said, nor did any thing, but stood in a manner, like dumbe pictures, because they knew not what it meant, another Act was interlaced in the Tragedie: *Cariclia*, as she followed *Calasiris*, spied *Theagenes* as farre off, (for a louers eye is quicke of sight, so that oftentimes, though it be a great way off, yet will it iudge a likelihood by moouing, or habit, or gesture, and that behind) and as if she had beene stricken with his visage, ran to him like a mad woman, and hanging by her armes about his necke, said nothing, but saluted him with certaine pittifull lamentations. Hee seeing her soule face, (belike of purpose beblackened) and her apparell vile, and all torne, supposing her to be one of the make-shifts of the City, and a vagabond, cast her off, and put her away, and at length gaue her a blow on the eare, for that shee troubled him in seeing *Calasiris*. Then spake shee to him softly, *Pithius*, haue you quite forgotten this Taper? *Theagenes* was stricken with that word, as if he had beene pierced with a dart, and by tokens agreed on betweene them, knew the Taper, and looking stedfastly vpon her, espied her beauty shining like the Sunne, appearing thorow the clouds, cast his armes about her necke. To be short, all the part of the wall where *Arface* sate, (which was fore swolne, and could not without great ieaiousie looke vpon *Cariclia*) was full of such wonderfull affections, as is commonly represented in Comedies. The wicked battell betweene the two brothers was ended, and that which men thought should be finished with blood, had, of a Tragical beginning, a Comical ending. A father saw his sonnes in armour, one against

*Arface is
iealous of
Cariclia.*

against the other, hand to hand, came to that point, that almost before his eyes he saw his childrens death, made himsele their loue-day and peace: who could not escape the necessity of destiny, but seemed to vse fortunes great fauour, for that hee came in due time to that which was determined before. The sonnes recovered their father after ten yeeres absence, and adorned him with the furniture of the Priesthood, who, about the same, had almost beene the cause of a bloody strife, and so brought him home. But among all the rest, *Theagenes* and *Cariclia*, which played the Louers parts in this Comedie, were most talked of, and for that they had found each other, contrary to their hope, made the City to looke vpon them more then all other sights which were there to be seene: for great companies of euery age came out at the gates into the open fields, and such as were youthfull, and newly come to mans estate, came to *Theagenes*: such as were of riper yeeres, men growne indeed, drew to *Thyamis*, for that they also by reason of their age, knew him well; but the maidenly sort, who now thought vpon husbands, flocked about *Cariclia*: but the old men, and such as were of the holier kind, stood about *Calasiris*: and thus was there made a sudden sacred pompe and brauery. After *Thyamis* had sent backe the people of *Bessa*, and giuen them thanks for the paines they tooke in his quarrell, with promise, that at the next full moone hee would send them a thousand Oxen, a thousand Sheepe, and ten groates apiece in money, hee suffered his father as hee went, for ease, to leane vpon his shoulders, who now for his sudden ioy, began to waxe feeble, and very faint. *Petiosiris*

*Calasiris
agreeth his
sonnes.*

did the like on the other side: and thus was the old man brought into *Isis* temple with tapers lighted, and with great ioy and many instruments of musicke, so that the lusty Youths began also to dance. Beside these, *Arsace* also was not behinde, but with her traine followed in braue wise, and offered great gifts of gold in *Isis* temple, vnder pretence to doe as other did in the City, but indeed her eyes were alwayes vpon *Theagenes*, and shee looked more on him then any other, and vvas not very honestly minded toward him. And vwhen *Theagenes* led *Cariclia* by the hand, and put the thrust aside that shee might take no harme, *Arsace* conceiued a vvonderfull iealousie. But *Calasiris*, after he came into the inner part of the temple, fell vpon his face, and held the feete of the Image fast, and lay so, so long, that hee vvas almost dead: so that hee had much adoe to arise vwhen they called vpon him vvho stood by. And vwhen he had done sacrifice to the gods, and performed his vovves, taking the Crowne of the priesthood from his ovvne head, hee crownd therewith his sonne *Thyamis*, telling the people that he vvas old, and saw that he should not liue long, and that his eldest son ought to succeede him by the law, & that he had all things requisit, both to the body and minde, sufficient to vse the same. After the people had by a great shout declared, that they approued that vvwhich hee did, hee vvvent himselfe to a certaine part of the Church which is appointed for the Priests, and remained therewith his sonnes, and *Theagenes*, quietly. All the other people went euery man to his owne house. *Arsace* also departed with much adoe, but she returned diuers times, and vsed as it were great diligence

Calasiris
maketh his
son *Thyamis*
Priest.

ligence about the seruice of the gods, yet shee went away at length, turning her selfe as long as shee might to *Theagenes*. As soone as she came into the palace, shee went straightway to her bed, and cast her selfe thereon, attyred as shee was, without speaking any word, being a woman otherwise very lasciuiously bent, but then especially enflamed, when she had seene *Theagenes* excellent beauty, which farre passed all that euer she had seene before. So lay shee all that night tossing her body from one side to another, sore lamenting: sometime would she rise vp: sometime leane vpon her elbow: sometime would shee cast her clothes almost all from her: then would shee suddenly fall into her bed againe: sometime would shee call her maid, and without bidding her doe any thing, send her away againe. To be short, loue had made her mad, and none should haue knowne why, if an old woman called *Cibele*, her chamberlaine and Bawd, had not come into her chamber: for shee might well perceiue all that was done, by reason of a candle that burnt, and made *Arface's* fact more euident also, saying, Mistresse, for shame what adoe is this? doth any new, or strange disease paine you? Hath the sight of any man troubled my darling? What man is so proud, and mad, that will not bee entangled with your beauty, and account it a passing blessed estate to lie, and haue to doe with you, but will despise your desire and will? Tell mee, my deare daughter, for there is no man so stony-hearted, but he shall bee made to yeeld with our flattering allurements. Tell me quickly, and you shall haue your hearts desire, as in effect, I think you haue oftentimes proued before now.

Arface almost mad for the loue of Theagenes.

Cibele Arface's chambermaid and bawd, promiseth to subdue Theagenes.

These words, and many more like these, did this old queane speake, vsing diuers flattering fashions more, to make her confesse her paine, who after shee had stayed a while, said thus, I am sorer wounded now, mother, then euer I was before, and although I haue vsed your ready helpe many times in like causes: yet I doubt whether now you shall haue such like happy successe. The battell which this day was like to haue beene fought before the walles, to all other men was vnbloody, and concluded in peace, but to me it is the beginning of a worse warre, who haue a wound, whereby I am like to lose, no one lim or member, but my wit or senses, because it shewed vnto mee in an ill time the strange yong man, who in the time that the two brothers fought, ran by *Thyamis*. You know well enough, mother, of whom I speake: for there is no small difference betweene his beauty and other mens, which it (as it had beene the sunne) dimmed, so that any wilde and sauage creature, which could not be enamoured of comely personage, might perceiue the same. Wherefore your manifold wisdom must needes perceiue it. Therefore, deare mother, seeing you know my grieffe, it is time for you to put in practice all manner of meanes, all old womens deuices and flatterings, if you will haue your scholler to liue, for there is no other way to keepe me aliue, but to inioy him. I know the yong man well, said the old woman: He was broad-brested, and large betweene the shoulders, straight-necked and comely, taller then the rest, and at a word, to make an end, he passed farre all other men: his eyes were a little fierie, so that hee looketh very louingly, and courageously also; it was he whose haire

haire was smooth-combed, and had but a little yong yellow beard, to whom a strange woman, mary not foule, but passing impudent, as might be thought, ran suddenly and cast her armes about him, and held him fast, and would not goe from him: doe you not meane this man, mistresse? Yes, euen this, mother, answered she, and you haue done very well to bring to my remembrance that impudent queane, who hath kept her beauty secret at home, and painted her selfe, so that she is proud thereof, yet is she but of the common sort: but sure she is much more happy then I, that hath gotten such a loue. The old woman smiled a little at this, and said, Mistresse, take a good heart, and bee no longer sorrowfull, the stranger counteth her beautifull but for this day, but if I can bring it to passe, that hee haue the fruition of you & your beauty, he will change gold for brasse, as the Prouerbe is, and set naught by the harlot which now maketh so much of her selfe. If you doe this, my deare *Cibele* (quoth she) you shal heale two wounds in me at once, Iealousie, and Loue, deliuering me of the one, and satisfying me with the other. Let me care and thinke vpon this, said she, but it is your part, to cheere your selfe, and take your ease now, and despaire not before we begin, but liue in hope. She said thus, and tooke the candle away, and shut the chamber doore. Shee scant spied the day, but she called one of the kings Eunuches, and a maid with her, to whom she gaue a few small cakes and other things necessary to doe sacrifice, and went to *Isis* Temple. When she came to the doore, and said, that she must doe sacrifice for *Arface* her mistresse, who was troubled this night with certaine dreames, and appeale the gods,
one

one of the Sextens would not let her in, but sent her away, telling her that the Church was full of sorrow, for that *Calasiris* the Priest, after he came home from his long iourney, made a sumptuous feast, and endeououred himself to be more merry and iocund then euer he was, and after the feast had done sacrifice, & made his earnest prayers to the gods, and told his sons that they had seene their father til that time, and had giuen them charge of two young *Greekes* that came with him, that they should do what they were able for them, went to bed : then either for the exceedingnes of his ioy, his pores waxed ouer-wide, by reason that his body with age was infeebled, wanting of a sudden his due strength, or by grant of the gods of whom he tra-
 ued this, about the Cocke-crowing was found dead, for his sonnes watched all that night with him for causes he told them before. And now haue we sent for the rest of this priestly crue in the City, to doe his death rites according to the countrey manner. Wherefore you must now depart, for it is not lawfull for any man to enter into the Temple, nor to kill any thing these seuen daies, but for those who are priests. How shall these strangers then passe this time (quoth *Cibele*?) The new priest *Thyamis* hath commanded a house to be dressed for them without the Temple, and you may see them giue place to thy ordinance, by going out of the Temple for this time. *Cibele* taking this for a good occasion to get them away, and to make it the beginning of her policie, said, Then, good Sexten, you may doe the strangers and vs presently a very good turne, but especially *Arface* the great Kings sister, for you know how great fauour shee beareth

Calasiris
dead.

beareth to *Greekes*, and how courteously shee entertai-
neth strangers. Wherefore tell them by *Thyamis* com-
mandement, that their lodging is prepared in one Pa-
lace: The Sexten did so, suspecting nothing lesse then
that *Cibele* went about: but he thought that he should
doe the strangers a great pleasure, if hee by his meanes
might procure their lodging in the princes Court,
and doe them, which requested the same, a good
turne, without harme or perill to any. And when he
came to *Theagenes* and *Cariclia*, who were very sorrow-
full and wept pittifully, he said, You doe not as besee-
meth you, nor as the manners, or ordinances of our
countrey beare, especially seeing you haue had coman-
dement, that you should not mourne. That you be-
waile the priest, for whose departure hence, our
diuinity biddeth you to be glad, & reioyce, as one, who
hath gained a better estate, and quieter rest. But you
deserue pardon, who haue lost as you say, a father, and
a patrone, and one, in whome was all your comfort:
yet ought you not altogether despaire: for *Thiamis*
(as is to be seene) hath succeeded him not onely in the
office of priesthood, but in good will toward you also,
and hath giuen speciall charge for your welfare. Where-
fore your lodging is prepared in the best sort, and so
as may besee me men of higher estate then you, and
that of this countrey also, and not strangers, and such
who are now at a narrow pinch, and low ebbe as may
be deemed. Therefore follow this woman (shewing
them *Cibele*) and make account of her, as mother to
you both, and be content with her entertainment.
Thus much said hee: and *Theagenes* did so, either for
that he was ouerwhelmed with the storme of those
things,

Theagenes and
Cariclia
are conveyed
into Ar-
saces house,
by Cibeles
craft.

things, which happened to him contrary to his hope, or else, for that in such cause, he was content to take any lodging in good part. I thinke he would haue taken heed to himselfe, if he had suspected what tragicall and intolerable things, that longing would haue procured them, to their great harme. But then the fortune which gouerned their affaires, when it had refreshed them well a few houres, and giuen them leaue to bee merry one day, suddenly ioyned thereto heauy and terrible things, and brought them into their enemies hand, in manner, as if they should haue yeeled themselves to be bound, making them prisoners, vnder colour of courteous entertainment, without any knowledge of that which should happen to them afterward. Such folly, and in manner blindnesse, doth the wandering life cast before their eyes, who trauaile thorow strange and vnkowne countries. When they came vnto the deputies house, and went thorow the sumptuous entries, which were greater and higher then might be seeme any priuate mans estate, furnished with the Princes gard, and the other courtly rout, the whole Palace wondered and was troubled, seeing their present fortune so farre to excell: Yet for all that, they followed *Cibele*, who comforted them many wayes, and bade them be of good cheere, and promised that they should haue excellent good lucke. At length, when shee had brought them into a Parlour, wherein dwelt an old woman, which was farre from the noise of the Court, sitting by them alone without more company, said thus, My children, I know that you take this griefe and sorrow wherein you be now, of the death of the Priest *Calasiris*, whom for good cause you honoured as
your

your father. Mary it is requisite that beside this, you tell me what you be, and of whence, for that you bee *Grecians*, I vnderstand, and it may appeare also by that which is in you, that you be of good parentage: for so comely countenance, and elegant beautie, is a manifest token of high blood: but I pray you, tell me of what Country in *Greece*, & Citie you be, and how you happened to trauell hither, for that I desire to heare the same for your commodity, and may certifie my mistresse *Arface* thereof also, who is sister of the great King, and wife of *Oroondates* chiefe Deputy, a louer of *Greekes*, and all handsomencesse, and very liberall to strangers, to the intent you may come into her sight, in such honourable sort as your estate shall require: you shall tell it a woman who is not vtterly your enemy: for I my selfe am a *Grecian*, borne in *Lesbos*, surnamed of the Citie wherein I was borne, brought hither captiue, yet haue I had better fortune heere then in mine owne Countrey, for I serue my mistresse in all matters, so that without mee she doeth nothing but breathe, and liue: I am her mind, I am her eares: to be short, I am all, to bring her acquainted with good and honest men. *Theagenes* comparing that which *Cibale* said, with that which *Arface* did the day before, and thinking how wantonly with steady eyes continually she beheld him, so that her becke declared scant a chaste minde, whereby he gathered, small good would insue, and now being ready, to say somewhat to the old woman, *Cariclia* said softly to him in his eare, In your talke remember your sister, I pray. After he perceiued what she meant by that she said to him, he gaue such answer; Mother, you know that we bee *Greekes* already:

A comely
countenance de-
scribed.

ready:

ready: Then know this further, that we be brother and sister, who taking our viage to seeke our parents, taken prisoners by pyrates, haue had worse lucke then they, by falling into crueller mens hands:

Where, after we were robbed of all our riches (which was much) .scant we escaping with our liues, by the good will of God met with the noble *Calasiris*, came with him hither, in minde to passe the rest of our life here, but nowe are (as ye see) forsaken of all men, and left quite alone, and haue lost him, who seemed, and was indeede a father to vs, with our other parents: and such is our estate. As for the courteous, & gentle entertainment which we haue at your hand, we giue you therefore very hearty thanks, and you shall doe vs more pleasure, if you procure vs a dwelling alone from other company, deferring the courtesie whereof you talked, that is, to acquaint vs with *Arface*, and neuer bring a strange, banished, restless life, into so excellent high fortune.

where familiarity
ought to be.

For you know well inough, that friendship and acquaintance ought to be betweene such as are of one condition. When he had said thus, *Cibele* could not rule her selfe, but gaue manifest tokens by the chearefulness of her countenance, that shee was very glad to heare the names of Brother and Sister, thinking then surely that *Cariclia* should be no impediment to *Arface's* disports, and said, O beautiful young man, you will not say thus of *Arface*, when you haue tried her fashions: for she is conformable to all fortune, and is readier to helpe them, who vnworthy to their estate, haue had mishap. And although shee bee a Persian, yet, in her nature shee imitateth the *Greekes*, much reioycing

ioycing in those who come from thence, and is wonderfully delighted with their company and manners. Wherefore bee of good cheare, for that you shall be adorned with al honour that may happen to a man, and your sister shall bee of her familiar and neere acquaintance: but I must tell her too, what be your names. After shee had heard them say *Theagenes* and *Cariclia*, she bade them tarry there a while: and she ranne to *Arsace*, giuing charge to the doore-keeper, which also was an old woman, that shee should let no man come in, nor suffer the young folkes to goe any whither abroad: no, said she, nor if your sonne *Achemenes* come: for he went out a little while after you were gone to the Church, to dresse his eye, which is somewhat sore. No (quoth shee) not if he come: but locke the doore, and keeping the key with you, say, I haue carried it away. And so it happened. For *Cibele* was scant gone soorth so soone, as that they there being alone, ministred to *Theagenes* and *Cariclia* good time to lament, and remember their old ill haps: so that they both in manner with one minde, yea and almost with the same words bewailed each other: oft cried she, *O Theagenes. O Cariclia*, oft said he. What fortune haue we (quoth hee?) In what case are wee (said shee?) And at euery word they imbraced each other: and when they had wept a while, then fel they to kissing againe. Last of all, when they thought vpon *Calasiris*, they bewailed him with teares: but especially *Cariclia*, because by longer space of time she had tried his loue & good wil toward her. Wherefore with teares she cryed out, *O good Calasiris*: for I am bereft of a delectable name, so that I may not call him father, in as much

*Cariclia's
lamentation
for the
death of
Calasiris.*

much as God hath euery way cut from me that name. I know not the father that begot me: him, who made me his child by adoption, alas, I haue betrayed. Moreover I haue lost him, who tooke charge of me, and hath saued and nourished mee hitherto, and the crue of Priests will not suffer me to weepe ouer his dead body, as is accustomedly done, in burials. But sure, my nurse and sauour: I will also call thee father, though gods say nay, yet will I, as I may, and where I may, offer to thee of my teares, and doe thee death-rites with my lockes: and therewith thee pulled a great handfull of her haire. But *Theagenes* appeased her, and held her hands softly, yet she lamented neuerthelesse, saying, To what end shall wee liue any longer? after what hope shall we looke? He that conducted vs thorow strange lands, was the stay of our errour, and our guide into our Countrey, the knowledge of our parents, our comfort in aduersities, the ease of our ill fortune, the anchor of all our affaires: *Calasiris* is dead, and hath left vs two, a miserable paire in a strange land, not knowing what is best to doe. Hereafter euery journey by land, euery voyage by vvater through ignorance is cut off: a graue and courteous, an old and vvise head indeed, he is gone, vvho neuer made end to doe for vs. As she in this, or such like sort lamented, and *Theagenes* concealed his ovne griefe, the rather thereby to cause *Cariclia's* sorrow to abate, came *Achemenes*, and finding the gate locked, asked of the porter, What adoe is heere? And vvhen he knew it was his mothers deede, he came neere the doores, and considering of the cause thereof in his mind, he heard *Cariclia* lament: and bowing downe himselfe, looked in by certaine

certaine rests in the ioynts of the doore, and saw all that was done. And then hee asked her that kept the doore againe, who were within? Shee answered, that shee knew of no more, but that there were two strangers, belike a man and a maid which his mother brought in a while agoe. Then he kneeled downe againe, to see if hee might more perfectly know them. Of *Caricia* he was neuer the neere, yet he maruailed at her excellent beautie, and considered what a manner of one she would be, if she were not in such sorrow and heauinesse; and with this wondering he priuily fell in loue with her: but hee thought hee should know *Theagenes*, if he could call him to mind. While *Achemenes* was thinking hereupon, *Cibele* returned, after she had told all how she had handled her selfe about the young folkes, and called her oft most happie for her good fortune, who had brought so much to passe by chance, as by fixe hundred deuices one would scant haue thought could be done, that now she might haue her Louer in the house with her. And whē she had with many such words set *Arface* on fire, she could scant rule her, she was in such haste to see him: yet she caused her to be content, for that she would not haue him to see her while her eyes were swolne for lacke of sleepe, but a day after, whē she had recouerd her old beauty againe. Thus, when she had made her merry, and full of hope that she should haue her hearts desire, and had taken order with her what was best to do, & how she should entertaine the strangers: as soone as she came downe, she said to her son, Why be you so inquisitiue? tell me, said he, what strangers be those within, & of what countrey? It is not for you to know (said *Cibele*) but conceale

Achemenes falleth in loue with *Caricia*.

that which you know, and tell it no man, neither bee much among the strangers, for so hath our mistresse giuen charge. So he departed as his mother bade him, & deemed that *Theagenes* was kept to serue *Arface's* turne by night. And as he went, hee said thus to himselfe, Is not this he whom *Mytranes*, Captaine of the watch, deliuered to mee to be carried to *Oroondates*, and from him to bee sent to the great King, that the people of *Bessa* tooke from me, at what time I was in danger of my life, so that I almost alone of all that carried him, escaped with my life? or do mine eyes beguile me? But I am well enough now, and see as I was wont to doe. Moreouer, I heare that *Thyamis* is come a day or two agoe, and in a combat with his brother, recovered the Priests office againe. It is hee, but I may not say so much now, but will marke how our mistresse is affected toward these ghests. Thus hee talked with himselfe: and *Cibele* went in to them, and perceiued well what they had done, by reason that their eyes were yet full of water, for all that they went about, when they heard the doore open, to trim themselues, and counterfetted their wonted guise. Wherefore she cried out and said, My deare children, why weepe you out of season, when you should reioyce? and thanke your good fortune, for that *Arface* thinketh to do althe good to you she can deuise, and is content, that to morrow you shal come into her presence, & in the meane time sheweth you all manner of courtesie & gentlenesse. Wherefore you must leaue off these foolish and childish teares, and looke vp, and deck your selues, and in euery point do as *Arface* would haue you. The remembrance of *Calasiris* death (quoth *Theagenes*) caused vs to weepe, who haue

haue lost the fatherly affection which was in him to- ward vs. These be toyes (quoth the old woman) *Calasir*, and whatsoeuer fained father else, who hath giuen place to the common law of nature, & age : by one wo- man shalt thou haue rule, riches, dalliance, & the fruits of a flourishing Youth : at a word thinke it to be your fortune, and worship *Arface*. Onely be ruled by me, how you shall come into her presence, seeing she hath giuen such commandement, and how you must vse her, if she bid you doe ought : for her stomacke is great (as you know) high and Princely, augmented by youthfull age, and excellent beautie; which will not haue a nay, if it make any request. *Theagenes* stayd hereat, & thought within himselfe, that in this talke was contained some- what that was very beastly, and not to bee admitted. Within a while after came certaine Eunuches, which brought in a plate of gold, meat from the Princes ta- ble, which passed all maner of cost and sumptuousnesse, and vwhen they had said that their Lady had sent them this first entertainment for honours sake, and set it on the table, they departed. They, lest they should not do their dutie, tasted a little of that vvhich vvas set before them, and this vvas done at night, and ordi- narily euery day after. The next day about one a clocke, the same Eunuches came to *Theagenes*, and said, Right happie man, our Mistresse hath sent for you, and vvide are commanded to bring you to her presence : vvhwherefore goe and enioy that happi- nesse, vvhich she vouchsafeth very sevv, and at seldome times. Hee stayed a vvhile, but at length as if hee had beene violently dravvne, he rose against his vvill, and said vnto them, Is her commandement that ye bring

Theage- nes and Cariclia very cour- teously used at the first, but after handled as cruelly.

Theage- nes is sent for to Ar- face.

me alone, or that this my sister shall goe with me also? You must goe alone, said they, and shee shall goe alone also another time, mary now there are certaine noble men of Persia with her, and it is a custome to talke with men by themselves, and with women alone at another time. Then *Theagenes* stooped downe and said softly to *Cariclia*, Sure this is neither honest dealing, nor without great suspicion. Shee answered him, that there was no gaine-saying, but that he must goe and make such countenance, as if he would doe all her will: this done, he followed them: and when they taught him how he should speak to her, and that it was the custome that such as went in to her, should fall down & worship her, he gaue them no answer. When he came in and saw her sitting in her Chaire of estate, clothed in purple and cloth of gold, glorious with iolly Jewels, and her costly Bonnet, finely attyred and decked, with her Gard about her, and the chiefe Magistrates of the Persiās by her, he was not abashed a whit, but rather the more incouraged against the Persian bravery, as though he had quire forgotten that, wherof he talked with *Cariclia*, as touching reuerence and worshipping, so that he neuer bowed knce, nor fell downe to her, but holding vp his head aloft, said, *Asface* of royall blood, God saue thee: whereat then those who were present were offended, and grudged against him as one rash & ouer-bold, in that he had not worshipped her. *Asface* smiled a little, and answered for him thus: Pardon him as one ignorant of our customes, and a stranger borne in *Greece*, who by reason of the soyle despiseth our pompe: and therewithall shee put off her bonnet, sore against their wills that stood by, for so doe

doe the Persians, to render salute to those who first saluted them. And when shee had bidden him to bee of good cheere by an interpreter (for although she vnderstood, yet could she not speake the *Greeke* tongue) and willed him to speake if hee wanted any thing, and he should haue it : she sent him backe againe, commanding her Eunuches, and Gard to wait vpon him : there *Achemenes* seeing him againe, called him better to his remembrance, and for all that, he suspected the cause of the ouer-great honor he had, yet he said nothing, but determined to do that which first he intended. *Arface* made a sumptuous banket to the magistrates of *Persia*, vnder colour to honor them as she was wont to do, but indeed for ioy that she had talked with *Theagenes*. To whom shee sent not onely part of her meate, as shee was wont to doe, but carpets and coverings of sundry colours wrought in *Sydon* and *Lydia* : shee sent also to wait vpon them a boy for him, and a maid for *Cari-clia*, which were borne in *Ionia*, and about fourteene yeeres of age: she desired *Cibele* heartily to make haste, and out of hand to doe what she intended, because she could tarry no longer, who before left no way vnsearched, but tryed *Theagenes* minde by all manner of meanes, mary shee did not tell him *Arfaces* minde plainly, but by diuers by-wayes and circumstances she meant to make him vnderstand the same, by telling him her mistresse good will to him, not only commending her shape and beauty that all men saw, but she told him also of that which was vnder her apparel, by certaine reasonable occasions : then praysed she her manners, for that they were amiable, and nothing coy, and that shee had great delight in fine and able young

men. The drift of all her talke was, to perceiue if he had any pleasure in *Venus* disportes. *Theagenes* commended her good will that shee bare to the Greekes, and her friendly fashion, & else whatsoeuer she talked of, & further for the same gaue her hearty thanks: but hee passed ouer that which contained any dishonest thing, as though he vnderstood it not at first. Wherefore the old woman vvas sore grieued, and nipped at the heart, for that she thought hee vnderstood what shee meant, but vtterly despised, and so at naught all that shee did, she knew moreouer, that *Arface* would abide no longer, but began euen now to be angry, and tell her plainly she could not rule her selfe: wherefore shee craued of her the performance of her promise, which *Cibele* had deferred by diuers delaies, sometime saying that though the yong man would, yet he was afraid; sometime that one or other mischance fell in the way: and now because fise or sixe daies were past, and *Arface* had called for *Cariclia* once or twice, and vsed her honourably, to do *Theagenes* a pleasure, she was forced to speake more plainly to *Theagenes*, & tell him of her loue without circumstances, with promise that hee should haue sixe hundred good turnes if he would consent: adding moreouer, For shame, what lingring is this? Or what may bee so farre from *Venus* delights, as so faire a yong man, and of good age, to refuse to lie with a woman like himselfe, that dieth for his loue, and doeth not rather account it a vantage to haue to doe with her, especially for that he neede to feare nothing, and because her husband is out of the way, and I who brought her vp, provide the same for him, and keepe all her counsels, bee they neuer so secret, and to you, for that

Cibele
breaketh
Arfaces
lustfull loue
vnto *The-*
agenes
for her
mistresse.

Cibele's
shamelesse
Oration to
Theagenes.

that you haue neither Spouse, nor Wife to let you, which also many men which haue beene in their wits haue contemned, for that they knew they should do no harme at home, and should doe themselues good by gaining great riches, accounting the fruit of this pleasure also a good reward? At length she interlaced certaine threats in her talke, saying, Gentlewomen, and such as long for men, will not be appeased, but conceiue great displeasure when they are cruelly deceiued, and wil punish the stubborne, as if they had done them great wrong, and that not without cause. Moreouer, consider of her, that shee is a Persian borne, and of the blood royall, as you confessed, and of great power, and authoritie: so that she may preferre to honour whom shee will, and punish such as withstand her pleasure, without controlment. As for you, you are a stranger alone, without any to helpe you. Wherefore. partly spare your selfe, partly fauour her: surely she is worthy that you should haue regard to her, who is so furiously inflamed with your loue, which she of right ought to enioy, & stand in doubt of the wrath which proceedeth of loue, and beware of the reuenge which followeth like contempt. I haue knowne many, who haue repented afterward such a stomacke as this. I haue greater experience in these Venerious affaires then you: this white head that you see, hath beene at many such banquets, but I neuer knew any so violent, and incurable as you. At last shee spake to *Cariclia* (for shee was necessarily compelled to say this in her presence) My daughter, perswade this thy brother also, whom I know not how to term. This wil be for your auaille too, you shall not be loued the weight of a haire the lesse of

her therefore, you shall haue riches enough, and she will prouide to marry you wealthily, which things are to be wished for of those who be in happy estate, and not of strangers, and such as presently are in great pouerty. *Cariclia* looking vpon her frowningly, & with burning eyes, said, It were to be wished also, and were very well too for euery body, that good *Arface* had no such infirmity, but if she haue, to vse it discretely. But seeing that such a humane chance hath happened vnto her, and shee is ouercome, as you say, I would counsell *Theagenes* my self, not to refuse the fact, if he may do it without danger, lest that his deed through folly may breed him harme, and her no good, if this come to light, and the Deputie hap to know of so shamefull a thing. *Cibele* leapt for ioy when she heard this, and imbracing and kissing *Cariclia*, said, My daughter, thou doest very well that thou hast pittie vpon a woman like thy selfe, and seekest for the safety of thy brother: but thou needest not doubt hereof, for that the sunne (as the Proverbe is) shall not know thereof. Let me alone for this time, said *Theagenes*, and giue me leaue to consider hereupon: and herewith *Cibele* went out: and as soone as shee was gone, *Cariclia* said thus, *Theagenes*, God giueth vs such successe, wherein is more aduersitie harbored, then our outward felicitie can counteruaile: which thing seeing it is so, it is the point of wise men to turne their ill haps, as much as they may, to better: whether therefore you bee in minde to doe this deede or not, I cannot tell; although I would not bee greatly against it, if there were no other way to preserve vs: but if you doe deeme that filthie act (as honesty and duty would you should) which is requested
of

of you, faine your selfe to be contented, and with faire words feeding the barbarous womans desire, cut off the same with delaies, and let her liue in hope, lest in her rage shee put some cruell deuiſe in practice against vs. For it is like by the grace of God, that space of time may provide some remedy for this: but in any wise, *Theagenes*, beware that you fall not out of your consideration, into the filthinesse of the fact. *Theagenes* smiled hereat a little, and said, I perceiue you are not without iſeaouſie, womens naturall diſeaſe, no not in aduerſitie, but be ſure I cannot faine any ſuch thing: for to ſay and doe vnhoneſt things, are both almoſt alike diſhoneſt. And that *Arsace* may be out of hope to obtaine, bringeth another commodity with it, that ſhee will ceaſe to trouble vs any more. If I muſt ſuffer any thing, as well fortune, as alſo the conſtant opinion of my minde, haue inured me ere now, many times to take whatſoeuer ſhall happen. Then thinke, quoth *Cariclia*, that ſo you ſhal bring vs into great miſchiefe: and therewith ſhe held her tongue. While they conſidered of theſe matters, *Cibele* went to *Arsace*, and encouraged her to looke for better ſucceſſe, & that *Theagenes* was content: which done, ſhe came into the parlour alone, and ſaid nothing that night, but exhorted *Cariclia* diuers waies, whom at the firſt ſhe made her bedfellow, to helpe her in this caſe, and in the morning ſhe asked *Theagenes* what he meant to doe? Hee gaue her a plaine denial, and willed her neuer to looke for any ſuch thing at his hand. With which answer ſhe went heauily to *Arsace*, where ſhee made report of *Theagenes* ſtoutneſſe. *Arsace* commanded to breake his necke, and went into her chamber, and vexed her ſelfe.

Ieaouſie a naturall diſeaſe to women.

selfe cruelly on her bed. The old woman *Cibele* was no sooner in the parlour, but her sonne *Achemenes* seeing her sad, and weeping, asked her: Mother, what mis-hap is befallne? Are there any ill newes come? are there any ill tidings come from the campe? Haue our enemies in this warre the vpper hand of our Lord *Oroondates*? And many such questions hee moued.

Tush(quoth she) thy prating is to no effect. This said, she made haste to be gone, but he would not let her alone, but went after her, and taking her by the hand, besought her that she would tell her son the cause of her grieffe. Then she tooke him by the hand, and led him aside into a part of the Orchard, and said, I would neuer haue declared mine owne, and my mistris harmes to any other man. But seeing shee is in perill, and I in danger of my life (for I know, that *Arfacs*' madnesse wil fall into my necke: I am constrained to tel you, if haply you can helpe her any thing, who conceiued, and bare you into the world, and nourished you with these breasts. Our mistresse doth loue the yong man which is in our house, not with tolerable, or vsuall loue, but so, that she is almost mad therewith: about whom, she, and I hoping to speede well as we would, lost our labour: hence came al courtesies, and manifold good will toward the strangers. But now seeing the yong man like a foole, & cruel fellow which will not be ruled, hath refused to do as we would haue him, I think she wil not liue, and I looke to be slaine, and in this case are we now. If then thou canst help me any thing, do it; if not, yet when thy mother is dead, see that her death rites be duely finished. What reward shall I haue, mother

ther (said he) for I haue no leasure to boast my selfe, or with long circumstances to promise you any help, seeing you be in such and so desperate a case? Looke for whatsoeuer you will: for she hath made you her chiefe Cup-bearer for my sake already, and if thou haue any higher office in thy head, tell mee. As for the riches that thou shalt haue, in recompence if thou saue her unhappy creature, of them shall be no number. Mother (quoth hee) I perceiued as much a good while ago, but I said nothing, & looked euer what would come of it: But I care for no honour, nor regard any riches; but if she will giue me the maid which is called *Theagenes* sister, to wife, she shall haue her hearts desire. For mother, I loue that maid without measure. Wherefore seeing our mistresse knoweth by her owne case, what and how great a grieffe Loue is, she hath good cause to helpe him who is sicke of that disease also, seeing further he promiseth her so good lucke. Haue no doubt, said *Cibele*; for our mistresse will requite you without delay, when you shall haue done thus much for her, and saued her in such distresse: beside, perhaps we may perswade the maid our selues, to doe this without troubling her: but tell me how you will helpe her. I will not tell you (said he) before I haue a promise confirmed by the oath of our Lady: as for you, til then say nothing to the maid, lest you marre your market against your will. For I see well, that she hath a lofty stomake also. She promised that he should haue his desire, and therewith she went into the chamber to *Arface*, and falling vpon her knees, bade her be of good cheere: for by the grace of God all shall be well, only send for my son *Achemenes* to come to you. Let him be called (quoth *Ar-*

Loue a very dangerous passion

sace)

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Arface
sweareth to
giue Cari-
clia in
marriage
to Ach-
menes,
in recom-
pence
whereof he
proueth
Theage-
nes to be
her bond-
man.

face) if you meane not to deceiue me againe. *Acheme-
nes* came in; & when *Cibele* had told her al the matter,
Arface swaere by expresse words, that he should haue
his desire as touching the marriage of *Theagenes* sister.
Then said *Achemenes*, Let *Theagenes* henceforth bee
quiet, because for all that hee is your bond-man, yet he
behaueth himselfe so stubburnely against his mistresse.
How say you this, said *Arface*? Then *Achemenes* told
her all, that *Theagenes* was taken prisoner by order of
warre, that *Mytranes* sent him to *Oroondates*, from
him to be conueyed to the great King, that he himself,
as he carried him, by means of the coming of the inha-
bitants of *Bessa* and *Thyamis*, lost him, that he hardly
escaped with his life: lastly, beside all this, he shewed
Mytranes owne Letters to *Arface* readily: and if there
were neede of any more prooffe, he would haue *Thyamis*
for a witnesse. *Arface* came somewhat to her selfe when
shee heard this, and made no delay, but came out of
her chamber, & sitting in the seat where she had wont
to heare and giue iudgement of matters, she com-
manded *Theagenes* to be brought before her. As soone
as he came, shee asked him if he knew *Achemenes* which
stood by him? He said yea. Were you not once his pri-
soner, quoth she? *Theagenes* confessed that he was. Then
are you our bond-man, said she: wherefore you shal do
as becommeth a lowly seruant, and be ruled by my will
whether you will or no. As for your Sister, I haue be-
trothed her to *Achemenes*, who is chiefe about vs, as wel
for his mothers sake, as also for his owne good will and
behauour toward vs, so long delaying the marriage,
vntill we may get such things, as are needfull against
that day, to make a sumptuous feast. *Theagenes* was
hit

hit with these words, as with a grievous wound, yet he would not contrary her, but would auoid her force, as a man would shun the violent assault of some wild beast, and said, Lady, the gods be thanked, for that in as much as we are well borne, in our aduersity it is our good hap to be bound to none but you, who haue shewed vs vnto strangers and Aliens borne, so great humanity and good will. But my sister, for all that she is not prisoner nor bond, yet shall shee be ready to doe you seruice as shall please you: wherefore tell vs what you will haue her to do with reason. Let her (quoth *Arface*) be one of our waiters at the table, and learne to serue our cups of *Achemenes*, that she may be inured before to serue at the Princes table. This done, they went out. *Theagenes* was very heauie, and deuised of that which he had to doe, but *Achemenes* laughed, and scorned him with such like words, Lo, you who were but lately so proud and lofty, and bare your head so high, that you seeme to bee free alone, and thought scorne to submit your selfe and worship *Arface*, what kinde of fellow are you now? Surely if you stoope not now, you shall bee taught with fists to know your duty. *Arface*, when she had sent all other from her, said to *Cibele*, Now, *Cibele*, he hath no more excuses: wherefore tell this proud fellow, that if he will be ruled by vs, and doe our will, he shall be made free, and haue plenty of all things: but if he will be still in a contrary minde, and despise his Louer, he shall vnderstand that his mistresse is angry, and be made the vilest slaue of al other, and be tormented with all manner of punishments.

Cibele came and told *Arface's* commandement, and added

added of her owne, what she thought was available to
 perswade him. *Theagenes* desired her to stay a while,
 and tooke *Cariclia* alone, and said thus, Now are wee
 quite vndone, *Cariclia*, every Cable (as is the prouerb)
 is broken, euery anchor of hope is lost; now are we no
 longer with free names in misery, but are bond againe:
 (and therewith hee told her how) now are wee sub-
 iects to the reprochfull scoffes, and torments of the
Barbarians, so that either we must doe as they will
 haue vs, in whose hands we are, or else shall wee bee
 murdered among the condemned persons: yet this
 were tolerable, if *Asface* had not promised (which is
 the most grievous thing of all) to marry you to *Ache-
 menes*, *Cibele's* sonne. And it is plaine, that either
 that shall not be done at all, or I will not see it done
 so long as life will giue me leaue, with sword and ar-
 mor to withstand the same. But what shall wee doe?
 or what way shall wee deuise to breake off my abomi-
 nable fact with *Asface*, and your shamefull marriage
 with *Achemenes*? You may (quoth *Cariclia*) in ap-
 prouing the one, disanull the other which toucheth
 me. Be content (quoth he.) God defend that the anger
 of any heauenly minde should be so vehement against
 vs, that I who had neuer to doe with *Cariclia*, should
 incestuously meddle with another. But I thinke I
 haue found a good remedy presently: Surely neces-
 sity is a deuiser of all manner of shifts. And therewith-
 all he went aside to *Cibele*, and said, Tell your Mi-
 stresse that I would speake with her alone, so that no
 man might heare. The old woman thinking this to be
 that they looked for, and that *Theagenes* would now
 do what they would haue him, went hastily to *Asface*,
 and

*Necessity
 deuisseth
 many shifts*

and receiued commandement to bring him after supper; which she did. For after she had charged those, who were neere at hand, to be still, and let her mistresse take her ease, without stirring about the chamber, she conueied in *Theagenes* priuily, (for euery place was very darke, so that one might worke secretly inough) and there was no light but a candle in her chamber. When shee had thus done, she would haue shrunke away, but *Theagenes* staied her, and said, Mistresse, for this time let *Cibele* be heere, for I know that she is very trusty to keepe counsell. And then hee tooke *Arface* by the hand, and spake thus, Mistresse, I prolonged not the doing of that you comanded me, because I would anger you, but that I might prouide security for my fact. And now seeing that fortune by very good lucke hath made me your seruant, I am the more ready to doe your will in all points. But first I must pray you, to grant mee one thing, in stead of the great and manifold benefits that you haue promised me: breake off the marriage of *Caricia* and *Achemenes*. For (that I say no more) it is no reason that a woman of very high parentage should be matched with a vile bond-
 slave: else I sweare to you by the sunne, the fairest of all the gods, and all the rest of the gods also, that I will neuer doe what you would haue me, and before *Caricia* sustaine any violence, you shall see mee slay my selfe. *Arface* answered him, Think not but that I will doe what I may, to pleasure you, as one who is ready to deliuer her selfe into your hands: But I haue promised by oath to marry your sister to *Achemenes*. It is well then (quoth hee.) Marry my sister, if you list: but her, whom I loue, and is my spouse, yea and my wife,

Theagenes talketh with Arface himselfe.

No marriage with a bond slave.

wife, I know you will not marry: neither if you would, may you. What meane you by this (said shee?) I meane the troth (answered hee) for *Caricia* is not my Sister, but my spouse. A manifest token whereof you shall haue when you please, if you list to make a bridal for vs.

This nipt her, when she heard that *Caricia* was his, wife: so that shee fell into a great ielousie: yet for all that, she said, You shall haue your desire, and wee will appease *Achemenes* with another wife. And I will performe my promise (said *Theagenes*) when this is vdone. And then he bent himselfe downe to kisse her hand, but instead of her hand, she kissed him with her mouth. And so *Theagenes* went out with a kisse of hers: but he kissed her not againe. And as soone as he got leasure, he told *Caricia* all, who heard somewhat that made her ielous also. He added moreouer the strange end that his promise tended vnto, and how by that thing alone he had wrought many feates. *Achemenes* wedding was defeated, and a delay was found for *Asfacc's* last: But that which was the chiefe of all, was, that *Achemenes* would set all on a broile, being offended, as well for that he was beguiled of that hee hoped for, as also because he saw me in better fauour with *Asfacc* then himselfe: for he shall know of all this by his mother, in as much as I foresaw that she should be there to heare that I said; both because I would haue her tell *Achemenes* this, and haue her a witnesse also of the familiarity, which only in words passeth betwixt vs: For, although it were enough before God to haue a cleare conscience, yet it is honesty for a man to leade his life so, (which lasteth heere but a little while) that men may haue such opinion too. He told her moreouer, that it was to be thought,

An excellent
sentence.

thought, *Achemenes* would be reuenged of *Arface*, being a slave borne (for it is almost seene euery where, that that which is vnder obedience, is contrary to that which hath authority ouer it) and wronged beside, and beguiled of an oath, seeing other better esteemed then himselfe, whose minde is guilty of all mischiefe and ill behauiour, and needeth to be taught to worke no manner of knauery, as many men beeing angry haue attempted the like, and seeing hee hath a iust quarrell whereupon to seeke reuenge. The next day, after he had told *Garistia* these things, and exhorted her yet to haue a little hope, he was led of *Achemenes* to waite at her table: for so *Arface* commanded him to doe. For that purpose she sent him costly apparell, a chaine and bracclets of gold, and other rich iewels: part whereof willingly, part against his will he put on. And when *Achemenes* beganne to teach him how he should serue her the cup, he ranne to a table by, whereon stood much plate, and taking a precious glasse in his hand, said, I neede not to be taught, but I will of mine owne head serue my mistresse, without such curiosity in these so easie matters. As for you, fortunes fauour caused you to know such things, but nature and time can teach mee what I haue to doe. And then he powred in wine softly, and holding the glasse finely with the tips of his fingers, going with a seemely and fit pace, deliuered it to *Arface*: and this draught set her more on fire then she was before: because she drinking, and looking vpon *Theagenes* at one time, supped more of his loue, then of the wine, neither did she drinke that quite off, that was filled, but in great sleight, in a manner shee dranke to *Theagenes*, and left him a little.

Theagenes
guetb
Achemenes
a cruel
nip.

On the other side *Achemenes* was offended too, and moved, as well with anger, as emulation, so that *Arface* perceiued it, for that he so scornefully looked vpon him, and whispered somewhat to those which stood by. When dinner was done, *Theagenes* said, Mistresse, I pray you grant me this my first request, let none but me weare this towel in seruing at your table. *Arface* was content. And when he went out as he was wont to doe, *Achemenes* went out with him too, & taunted him sore, for his too much diligence, and told him that such rashnesse was very childish, and that their Mistresse at the first winked at this fact, because hee was a stranger, and knew no fashion: but if you continue and be so stubborne still (said hee) you shall not please her long: and that he counsell'd him as a friend, and as one that should bee his kinsman shortly, and much more like this he said. But he passed by him, as though he heard him not, but looked still downe to the ground, vntill *Cibele* came by chance, and went to haue her Mistresse to sleepe in the after-noone, and seeing her sonne sad, asked what he ayled? He answered, This strange yonker is honoured aboue me, both yesterday, and to day, who for a shew of finenesse, is commanded now alone to be her Cup-bearer: and bidding vs who are her chiefe seruitors farewell, he brought her the glasse, and stood next the Princesse body, so that our honour, which is but an honour by name, is vtterly despised: And that were not so ill, that he should be more honoured and better preferred, and be more priuy then wee, who by too pecuish reason doe keepe his counsell, and helpe him therein: but this ought by no meanes to be suffered, that he should vse vs, who are
 seruitours,

seruitours, and his companions in the way of honesty, in such sort, without checke or taunt : but we will find another time to talke of these matters. Now, mother, I would faine see my wife *Cariclia*, if by looking vpon her I may somewhat abate this grieue of my minde. What wife, sonne, said *Cibele* ? You seeme to chafe at trifles, and know not the greatest matters. Now shalt thou not marry *Cariclia*. What say you, mother (quoth he) am I not worthy to marry her, who is my fellow seruant ? Why so, I pray you ? For our too good will & vnlawfull seruice towards *Asace*, answered shee. For although we set more by her, then our ovne ease, and preferred her desire before our ovne liues, doing all that vvee could, to pleasure her; yet as soone as this gentle and goodly louer of hers came into her chamber, the sight of him did so much persvade her, that it made her breake the oath she swore, and caused her to assure *Cariclia* to him, telling her that she vvas not his sister, but his spouse. Did she then promise him this, mother (qd. he) ? Yea, sonne, answered *Cibele*, she promised him this vvhile I vvas by, & heard it, and meaneth wthin these fevv days to make their vvedding in sumptuous sort, & vvill marry thee to some other. *Athemenes* was very sorrowfull for these tidings, & wringing his hands, he said thus, I will make this a sorrowfull wedding to them all; only help me to prolong the same for a while; and if any man aske for me, say I am sore sick in the countrey. And doth this Gentleman call his sister his wife ? as that it might not be vnderstood that he dooth it for none other purpose, but to disannull y which vvas granted me by promise, as though it vvere not his sister, but his vvife, if he imbrace, coll and kisse her as novv hee

what anger
iellousie,
loue, &c.
would
make a
man doe.

doth, yea although he lye with her, I and the gods,
whose religion is violated by breaking of an oath, will
see to this well enough. This said, anger and iellous-
sie, loue and frustration of that he looked for, set him
on such fire (all which things were sufficient to trouble
another man, though no barbarous fellow) that with-
out waying reasonably what he meant to doe, but li-
king his deuice at the first, he leapt vpon a horse of
Armenia, which the deputy kept for royalties and
braue fights, as soone as he could conueniently get
him, and went to *Oroondates*, who then was mustering
his army against the *Æthiopians*, and making all man-
ner of prouision as well of men and weapons, as also
other things necessary for the warre.

Here endeth the seventh
Booke.

THE






THE EIGHTH BOOKE.

The Contents.

This booke containeth the warre, and cause thereof betwene Hidaspes King of Aethiopia, and Oroondates Lieutenant of Egypt. Also the complaint that Achimenes made to Oroondates, of Arsace, with a commendation of Cariclia and Theagenes to him : who sendeth for them Bagoas, one of his Eunuches. But before he came, Theagenes was sore tormented, because he would not consent to Arsace's unlawfull desire. Cariclia also, because she was thought to hinder Arsace's purpose, should haue beene priuily poisoned by Cibeles, Arsace's band : but the mischief fell vpon her selfe. Mary Cariclia was accused therefore, and should haue beene burned, but is wonderfully deliured by vertue of a precious stone called Pantarbe. Then commeth Bagoas, and taketh them away : for sorrow whereof Arsace bangeth her selfe: after this, Bagoas and they fall into the fore-riders of the Aethiopian army, and are taken prisoners, and carried to Hidaspes.

 Or the King of Aethiopia, when he had beguiled Oroondates, and obtayned halfe of that they contended for, and won the City Phile, which alwaies is easie to bee conquered, by his speedy comming vpon them, draue him to great want, so that for the most part he infor-

Phile, Siene, Eliphantina, are cities in Egypt.

ced him to trauell in haste, and without order. For the City *Phile* is situated vpon the bankes of *Nilus*, a little about the lesser *Sluces*, about twelue miles and a halfe from *Siene* and *Eliphantina*. This City because the out-lawes of *Egypt* tooke and inhabited it, caused the *Æthiopians* and *Egyptians* to contend about the same, The *Æthiopians* will haue the borders of *Æthiopia*, to stretch vnto the *Sluces*, and the *Egyptians* challenge *Phile*, because their out-lawes inhabited the same, as if it had bin wonne by warre. And because that city continually was now vnder the one, and then straight vnder the other, and would be theirs who first came and conquered it, at that time therin was a garrison of *Egyptians* and *Persians*. The King of *Æthiopia* required to haue *Phile*, and the Mines, out of which were digged the precious stones called *Smaragdi*, of *Oroon-daies*, and hauing made such requests as is said before, and could not obtaine, he commanded his Legates to goe a few dayes iourney before, and he followed himselfe well provided of all manner of furniture, as if hee would haue made some other warre, but he told no man which way he would bend the strength of his army. After he supposed, that his ambassadours were past *Phile*, and had filled the inhabitants with security, and carelesnesse, for that they bruted abroad, that they went with Commission to conclude a peace, and amity, he came suddenly vpon them, and cast out the garrison which was not able to sustaine the force of their enemies, and the engines wherewith their walls were battered about two or three daies, and so tooke the city, and did no manner of wrong to any of the inhabitants thereof. By reason of these newes, *Achemenes*

Awise possie where by Hydaspes tooke Phile.

nes found *Oroondates* sore troubled, being by this time
 certified of all that happened by one who fled from
 thence, but he troubled him a great deale more, be-
 cause he came so suddenly, and vsent for. Where-
 fore he asked him forthwith, whither any mischance
 was befallne *Arface*, and the rest of his family at home.
 He answered that there was, but he would tell him in
 counsell. When euery man else was departed, he told
 him how *Theagenes* was taken prisoner of *Mytranes*, and
 sent to him, so to be conueied to the great King, if he
 thought it good: for the yong man was worthy to be
 placed in the Court, and to waite at the Kings owne
 table: then, how he was rescued by the inhabitants of
Bessa, who also slewe *Mytranes*, and after that came to
Memphis, and thereto he added *Thyamis* estate. Last
 of all, he told him of *Arface's* loue toward *Theagenes*,
 and how he was brought to the Kings lodging, with
 the honour which she gaue him in token of her good
 will, and all the seruice he did, and how that yet there
 was no harme done, by reason that the yong man with-
 stood, and would not: mary it was to be doubted, that
 by continuance of time, or violence, he might bee for-
 ced if some man did not the sooner fetch him from
Memphis, and so cut off all the rest of *Arface's* loue. And
 for that cause he came priuily to tell him speedily ther-
 of, for that his loue to his master was such, that it could
 not conceale what he knew to be contrary to his plea-
 sure. When he had angered *Oroondates* with this tale, &
 he was now thorowly chafed, & in wil to be-reuenged,
 he kindled in him a new desire, by talking of *Cariclia*,
 commending her highly, praying wonderfully her
 beauty and comelinesse, as she well deserued, saying:

*Achme-
 nes doth
 accuse Ar-
 face to her
 husband
 Oroonda-
 tes.*

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that there neuer was seene such a one before, nor might not be such another after. Account (quoth he) all your Concubines, not onely those that are at *Memphis*, but those also which follow you here, not to be worth a rush, in comparision of her. He told him many other things besides this: trusting, that although *Oroondates* had to doe with *Cariclia*, yet within a while after he should haue her to wife, when he required her in recompence of this discouery. By this time was the deputy sore moued, being wrapped as well in the snares of anger as desire. So that without delay he called for *Bagoas*, one of his *Eunuches*, which was in greatest authority and best trusted of him, & deliuered to him fifty horsemen, and sent him to *Memphis*, with commandement to bring *Theagenes* and *Cariclia*, wherefoeuer hee first might see them, to him: He wrote a letter to *Arface* beside, in this manner:

Oroondates sendeth Bagoas, to fetch Theagenes and Cariclia to him

Oroondates to Arface.

His letters to Arface.

Send *Theagenes* and *Cariclia* brother and sister, being the Kings prisoners, to me, to be conueyed to the King: and send them willingly, because whether you will or not, they shall be taken from you, and I will credit *Achemenes*.

To Euphrates chiefe Eunuch at Memphis, he wrote thus:

His letters to Euphrates.

Of the negligent ordering of my house, you shall hereafter giue account. At this time deliuer to *Bagoas* the two Grecian prisoners, to be brought to me, whether *Arfaces* be content therewith or not: without excuse let them be deliuered: else know that I haue commanded to bring thee also in bonds, that thou maist bee put out of thine office. *Bagoas* went about his businesse,

businessse, and had his letters sealed with the deputies owne signet, that those who were at *Memphis*, should the better credit them, and deliuer to him the yong folkes. *Oroondates* also went himselſe to warre against the *Aethiopians*. *Achemenes* was commanded to follow him too, and certaine men were priuily set to keepe him, he thinking nothing lesse, vntill that was prooued true, which he had shewed him: And about this time, these things were done at *Memphis*. Presently after *Achemenes* was gone, and *Thyamis* was full Priest, and therefore the chiefe of that citie, and had performed whatsoeuer appertained to the buriall of *Calasiris* within the appointed dayes, he remembred to make inquirie after *Theagenes* and *Cariclia*, because now it was lawfull for the Priests by their owne ordinances to deale with strangers. After he had made diligent search euery where for them, he heard that they were lodged in the Princes Court: wherefore hee went to *Arsace* in haste, and asked for them, as though for many causes they appertained to him, but especially, for that his father, *Calasiris*, with the last words he spake, commanded him to prouide for their liuing, and defend them from wrong: And that he gaue her thanks for so courteously intertaining them those few dayes, wherein it was not lawfull for any but such as were in orders, to be in the Church. Mary now he desired to haue them himselſe againe. *Arsace* answered him thus, I maruell, that for all you, with your owne words, commended vs for our humanity and gentlenesse, that ye will condemne vs straight againe of discourtesie and inciuility, whilst you would haue vs seeme, that either we cannot, or will not prouide for strangers, and doe
for

*Thyamis
desireth to
haue The-
agenes and
Cariclia, so
prouide for
them as his
father com-
manded
him.*

*Home hath
no fellow.*

for them as reason shall require. I meane not so, said *Thyamis*, for I know that they shall fare better heere with you, then at my house, if they would abide, but seeing they bee of good parentage, and haue beene diuersly tormented with fortune, and presently are from their natiue countrey: they care for nothing so much as to recouer their friends, and get home againe. Wherein that I should helpe them, my father hath left me his heire, who haue also beside this, further causes of amitie with them. You doe well said *Arface* that you leaue brawling and pleade equitie: which shall be so much the more on our side, by how much to rule, is of greater force, then fondly to prouide for.

*The proper-
ties of war
and peace.*

Thyamis wondered at this, and said, Haue you rule ouer them? How I pray you? By martiall law (quoth shee,) which maketh prisoners bond-seruants. Then perceiued *Thyamis* that she spake of *Mytran*, and said, But there is no warre, *Arface*, but peace at this time. The propertie indeed of the one bringeth into bondage, but the other maketh free: The one is a tyrannous will, the other a princely decree. At a word, warre and peace ought not to bee scanned by their names, but by the meaning and intent of those who haue to doe therein. Wherefore, you shall make a better definition of equitie, if you consent to this: So shall neither honestie nor profitablenesse come in question. For what honesty is it for you, or what gaine to say vnreasonably, that you will with-hold from me these strangers? *Arface* could rule her selfe no longer, but that chanced vnto her which is common to all louers, so long as they thinke they are not spied, they blush, but when they are perceiued, they are past all shame.

*Arface de-
nieth the
deliuey of
the priso-
ners to
Thyamis.*

shame. The secret louer is not very hasty, but he that is taken with the manner is made more bold. As her guilty mind accused her, who thinking that *Thyamis* suspected somewhat, set not a rush by the Priest, nor the honour of his Priesthood, but casting off all womanly shamefastnesse, said, You shall not be pardoned neither, for that you did to *Mytranus*, but there will be a time, when *Oroondates* will take reuenge of them, who slew him, and those also who were with them. As for these, I will not part with them, who presently are my seruants, and within a short space must be sent to my brother, the great King, according to the Persian custome. Wherefore play the Orator as long as you list and define iustice, honesty, and vility, you lose your labour, because he who hath power ouer another, needeth none of these, but measureth each of them as hee thinketh good: and get you straight out of our Court, and that willingly, lest, if you deale vnaduisedly, you be forced to depart spight of your teeth. Then went *Thyamis* away, calling the gods to witnesse, and said nothing else, but that these things would not come to good end, yet he thought to tell this to the Citie, and craue the aide thereof heerein. When *Arface* had said, I care not for your office (for loue careth only for that which may helpe to get that it desireth) shee went into her Chamber, whither sending for *Cibele*, she deuised of that they had to doe: For by this time shee began to suspect that *Achemenes* was gone to *Oroondates*, because he came not into sight. And *Cibele*, if at any time she asked for him, made diuers and sundry excuses, to perswade her any thing, rather, then that he was gone to *Oroondates*: for all that, shee was not beleueed
always,

alwayes, but now for the continuance of time, she lost
 her credit quite. Then spake *Arface*, and said, *Cibele*,
 what shall we now doe? what way may be deuised to
 rid me out of all these perils that I am in? my loue re-
 lenteth no whit, but is rather greater and greater, as
 though the yong man by his obstinatenesse gaue mee
 occasion thereof, who is cruell, and will not be ruled,
 and was more gentle before, then now: then he com-
 forted me with faire promises, but now he openly refu-
 seth to doe my request, and I am grieued the more, for
 feare lest he haue heard of *Achemenes*, that which I
 suspect, and therefore is the rather afraid to doe it.
 Surely *Achemenes* angreth me aboue all other things,
 who is gone to *Oroondates*, and is like, either to per-
 swade him, or else tell him a wonderfull tale. But let
 me onely see *Oroondates*, I know he will not be able to
 abide one flattering welcome, or the least teare of *Ar-
 face's* eyes: For womens eyes, and such as dwell in one
 house together, be of great force to perswade men. But
 this griueth me most, if haply I be accused, yea and
 punished before I haue *Theagenes*, if *Oroondates* heare
 any thing heereof. Wherefore, *Cibele*, now turne eu-
 ery stone, deuise all maner of meanes, seeing you know
 that we are brought into extremitie. And thinke, sith
 I despaire of my selfe, that I will spare no other: for
 thou shalt haue the first commodity that ariseth of thy
 sonnes attempts, whereof, how thou shouldest be igno-
 rant, I cannot surmise. *Cibele* answered; As touching
 my sonne, and my fidelity to you, Mistresse, you shall
 know in the end that you are deceiued: And further,
 for that you so slackly handle your owne loue, there is
 no cause why you should blame other that are blame-
 lesse:

*What wo-
 men, which
 dwell toge-
 ther with
 men, be able
 to doe.*

lesse: for you command him not as a Mistresse, but flatter him like a seruant, which perhaps was well done at the first, when we deemed him to bee of weake and youthfull courage. But now, because hee standeth so stiffly against his Louer, let him try, and know you for his Mistresse, and with whips and torments be glad to yeeld to your pleasure: for yong men regard not, when they be prayed, but when they be forced, then begin they to stoope. Wherefore this also with paine will doe that, which before, while he was gently handled, he would not. You seeme to say well, (quoth *Arface*) but how can I abide with mine eyes, to see that body of his scourged, or otherwise to be tormented? She answered againe, You are too pittifull, as though a little paine will not make him better aduised, and you with his little griefe shall haue all your desire. But you neede not with your eyes see what shall be done to him, but deliuer him to *Enphrates*, and command him to punish him, as it were for some other offence, so shall you not see that which will put you to paine (for it is nothing so grieuous to heare of an ill chance, as with eyes to see the same) and if we perceiue that he relent and change his mind, we may deliuer him from his paine. *Arface* was content to be perswaded, and sent for *Enphrates* the chiefe Eunuch, and commanded him to doe as they had deuised. He, as well for that he was in ielousie, as all Eunuches are, as also for other things that hee saw and surmized, was offended with *Theagenes*, by and by laid him in yrons, and tormented him with hunger and stripes, being inclosed in a darke house. And when *Theagenes*, who knew the cause hereof well enough, but would seeme to be ignorant, asked him, Why he was thus

Cybele
unhappy
counsell to
Arface a-
gainst The-
agenes.

What the
eye seeth
not, the
heart rueeth
not.

All Eu-
nuches are
by nature
iealous.

thus handled, he would giue him no ansvvere: but e-
 uery day augmented his paines, and tormented him
 more then either *Arface* would, or had commanded,
 and neuer suffered any man to goe in to him but *Cibele*;
 for so had he commandement. Shee came to him very
 oft, and made as though she had brought him meate
 priuily, as if she had beene sorry for his mis-hap, by rea-
 son of the acquaintance which she had vvith him, but
 indeed to see if he relented any vvhit for these paines,
 and hovv he vvas presently minded. But he plaid the
 man a great deale more, and vvithstood them most of
 all then, and suffered his body to be afflicted: but by
 reason of his chastity, he tooke a lofty stomake to him,
 and reioyced, and gloried in that fortune, because
 though his greatest part was tormented, yet his best
 and most noble part vvas vvell pleased, and for that hee
 now had occasion to declare vvhat good vvill he bare
 to *Carichia*. He thought it vvent very vvell vvith him, if
 she might but knowv thereof, and still could call her his
 ioy, his heart, and life. Which vvhen *Cibele* sayv, al-
 though shee contrary to *Arface's* mind (vvhich vvas,
 that he should be but little punished, vntill he relen-
 ted, and not tormented to death) had brought *Euphra-
 tes* vvord to augment his punishment, and so could
 preuaile no vvhit, but vvas quite vvithout hope, and
 shee began novv by experience to perceiue in vvhat
 miseries he vvas: sometimes she vvas afraid of *Oroon-
 dates*, if *Achemenes* told him hereof; sometime lest *Ar-
 face*, if her loue vvere perceiued, vvould kill her selfe;
 she determined to labour contrary to all that vvas like
 to fall vpon her, and vvith some passing mischiese, either
 to execute *Arface's* pleasure, and so to auoid her pre-
 sent

sent perill, or else to take avway all that might make ought against her, by killing of them all. And in that mind she went in to *Arface*, and said, Mistresse, we lose our labour: for that obstinate fellow relenteth no whit, but is more wilfull, and hath *Cariclia* alwayes in his mouth, and comforteth himselfe with her name, as if it were the dearest thing in the vworld to him.

Wherefore if it please you, let vs, as the Prouerbe saith, cast our last anchor, and seeke some meanes to make her avway, which is so great a let to vs. For if hee shall know that she is dead, it is like that he vwill change his mind, vwhen he shall be out of all hope of her loue.

Arface vvas ready to belecue her, for that through her vwords, the ieaiousie that she vvas in a good vwhile before, vvas now by anger increased, and said, You giue me good counsell, I will take vpon me to command this stop to be remoued. Who vwill doe your commandement in this point (quoth *Cibele*?) For although you haue all things in your hands, yet the lawes will not let you kill one, without the iudgement of the Persian Magistrates: You shall haue neede therefore to take great heede how you accuse the Maide, and then it is doubtful whether we shall be able to prooue that which vve lay to her charge. But if you shall thinke it good (for I am ready to doe any thing for your sake) I will dispatch this matter with poyson, and by meanes of a subtil cup, rid our aduersary of her life. *Arface* allowed

her deuice, and bade her put it in practise, and she went about it forthwith. And when shee found *Curiclia* weeping, and making great moane, and did nothing but deuise many wayes to die (for by this time she perceived in what case *Theagenes* was, although *Cibele* at

Cibele goeth about to poyson *Cariclia*.

the

the first day by diners subtil meanes, deluded her, and made sundry excuses, for that (she saw him not as shee was wont to doe,) she said, Vnhappy creature, wilt thou not yet leaue to pine thy selfe, and consume away to no purpose? behold, *Theagenes* shall be set at libertie this night, and come to thee, for our Mistresse, who for a certaine offence that he committed in seruing her, was angred, and commanded him to ward, hath promised this day (partly at my request) to set him at libertie, and to celebrate a sumptuous feast, according to the custome of this Countrey. Wherefore arise, and be merrie, and at length yet eate somewhat with vs. How should I belecue you (said *Cariclia*?) for your continuall lying hath so oft beguiled me, that I cannot giue credit to any thing that you say. Then said *Cibele*, I sweare vnto you by all the gods, that all your businesse shall be dispatched this day in such sort, that you shall neuer neede to take more care heereafter, if you kill not your selfe before, by refraining thus many dayes from meate: Wherefore eate some bit of that which is provided at this time. *Cariclia* was content with much adoe, neuertheless she doubted that shee would deceiue her as many times she had done before, but because of her oath she partly agreed, and was glad to take hold of that which was promised: for the mind doth quickly giue credit to that which it earnestly desireth. So they sate downe together, and did eate. And as *Aura* serued them of drinke, *Cibele* beckned to her, that she should bring first to *Cariclia* the poisoned cup, and after her, she dranke her selfe of another cup. *Cibele* had scant drunke it off, but she began to swell, and was cruelly tormented within: wherefore she powred

out

*We should
beleue
what we
would haue
come to
passe.*

out that which was left, on the ground, and looked cruelly vpon the maid. *Cariclia* was abashed, and fore troubled with this, and began to stay her vp-right. So were all the rest that were there: for a cup impositions, ^{The property of poyson.} is swifter then any arrow, and is of force sufficient to kill one that is yong and lustie: but then, when it was in an old and dry body, it crept into the principall parts of her, sooner then any man could tell the tale. Thus was the old woman consumed, and all her members were with the pinching of the poyson dissolved; and quite without life, and all her body was very blacke.

But I verily thinke that her crafty minde was more mischieuous then the poyson was, in as much as *Cibele* now yeelding vp her ghost, forgot not her subtill deuices, but partly by signes, partly by vnperfect words, and dying speech, shee signifieth that *Cariclia* was shee who had poysoned her. So the old woman died, and *Cariclia* was bound, and brought straight-way to *Arface*, who asked her, whether shee had prouided that poyson, and threatned to torment her on the racke, if shee would not confesse the truth. Now was *Cariclia* a strange sight to those who looked vpon her, for shee was not sad, nor bare any countenance that might argue a faint heart, but came smiling before her, and made no account of that she had in hand, either for that shee passed not for that slander, because she was guiltlesse, or else for that if *Theagenes* were not aliue, shee would also die, and esteemed it a vantage to take vpon her a deed which other men had done, and said, lollie dame, if *Theagenes* be aliue, I say that I am not guiltie of this murder. But if he haue miscarried

S through

through thy mischieuous attempts, thou shalt neede no torments to make me confesse the fact. I am shee who hath killed thy nurse, that hath brought thee vp so well, and taught thee so much good: kill mee out of hand: for I could doe *Theagenes* no greater pleasure, vvho by good right hath resisted thy wicked deuices. These words made *Arface* mad: and when she had commanded her to be beaten, she said, Carry this queane away bound as she is, and shew her to her goodly Louer, who is in like plight, and when you haue bound her hand and foot, commit her to *Euphrates* also, to be kept vntill to morrow, to be condemned to death by the Persian Magistrates. As she was led away, the maid, who was *Cibele's* Cup-bearer (she vvvas one of the *Ionians*, which at the first was willed to wait vpon them) whether it were for good will which she bare to *Cariclia*, by reason of the acquaintance and familiaritie which she had with her, or mooued by the will of God, wept and lamented pittifully, and said, O vnhappy woman which is without all fault! They vvho vvvere by, wondered at her, and compelled her to tell plainly vvhat she meant. Then she confessed how she her selfe gaue *Cibele* that poyson, and had receiued it afore of her, to giue it to *Cariclia*. But she, either troubled with the strangeness of the fact, or else called hastily vpon by *Cibele*, who bade her bring the first cup to *Cariclia*, changed the pots, and gaue the old woman that wherein the poyson vvvas. So she vvvas carried foorthwith to *Arface*, and vvvas very glad if *Cariclia* might be excused of this fact, for euen the very barbarous people haue pittie vpon a gentle and noble countenance. And although the maid said the same to her, yet she preui-
led

led nothing, but *Arface* commanded her also, as helping and consenting thereto, to bee put in prison, and kept to iudgement. The *Persian* Magistrates, in whose hands it was to determine controuersies, and punish offences as touching the weale publike, were sent for in haste to sit in iudgement the next day. And when they were come and sate, *Arface* accused her for poysoning her nurse, declaring all that had happened, and would oft moist her words with teares, because she was spoiled of her, whom shee accounted more deare then any other thing, and aboue all other loued her best: she tooke moreouer the Iudges to witnesse, how she had intertained *Cariclia* being a stranger, and shewed her all manner of courtesie, and was now thus wronged in stead of thanks, which she had well deserued. To be short, *Arface* laid fore accusations against her: but *Cariclia* made no answer, but confessed the fact againe, and said; that she gaue her the poyson, and moreouer she added, that she would haue poysoned *Arface* also, if she had not beene preuented, and many other things else, and euer auon would she directly raile vpon *Arface*. For after she had beene the night past with *Theagenes* in prison, and conferred with him of all their affaires to and fro, and had concluded, that if need were, she would willingly die any manner of death vwhere to she should bee condemned, and to depart out of a life full of troubles, and endlesse trauels, and cruell fortune; and belike, had given him his last farewell louingly, and taken the iewels that were laid forth with her, which she was euer accustomedly wont to beare priuily of purpose, and tied them at that time aboue her in a bag, to the intent that they should

furnish her buriall, she confessed euery accusation that was laid against her, and refused no manner of death, and rehearsed her selfe many things also, whereof she was not accused. Wherefore the Iudges made no delay, but had almost adiudged her to a more cruell and Persian-like death: yet because they were mooued with her countenance a little, and yong surpassing beautie, they condemned her to be burned with fire. Then was she had away presently by the executioners, and carried a little without the Citie: all the while she was led forth, one made a cry, that she should die for poisoning; wherefore a great company more followed them out of the Citie. Some whereof saw her as she was led, other heard thereof by report, which quickly flew ouer all the Citie, and so hasted thereto. *Arface* came also, and saw that which happened from the wall: for she thought it a paine, if she satisfied not her selfe, for seeing her die. When the executioners had laid a great deale of wood together, and put fire thereto, that now it began to flame, *Cariclia* prayed them who led her, to giue her a little leaue, and promised that she would goe into the fire alone: which granted, she said with a lowd voyce, O sunne, and earth, and all you blessed creatures, that are aboue and vnder the earth, which see and take reuenge of all wicked workers; you are witnesses that I am not guilty of that whereof I am accused, and that I am willing to die, for the intolerable griefes of mind which burthen me; vouchsafe to take mee into your hands gently: And in all haste, take reuenge of this shamelesse *Arface*, who hath defiled her selfe with so many filthy facts, and is a harlot, and doth all this, to robbe mee of my husband.

When

When she had said thus, every man that was there, said somewhat to that shee had spoken: wherefore some would haue the execution stayed till another time of iudgement, and some were ready to take her away: the preuenting them all, went into the midst of the fire, and stood there a good while without harme, and the fire went euery way about her, and would not approach neere her; so it hurt her not, but gaue place, when she came thereinto, by meanes whereof, she was with the light that was about her, made fairer, and wondered at the more, by reason of her beauty, so that (in a manner) she was married in a fiery chamber. Shee went sometime into this side, and sometime into that, maruelling what it meant, and hasted to be dead, but it preuailed not, for that the fire alway gaue place, and as it were, fled from her: the tormenter ceased not, but laid on more wood and reed, (*Asface*, with threatning countenance, charging them so to doe) to make it burne more vehemently: but it did no good, saue that it troubled the Citie more, which supposing that shee had helpe from heauen, cryed out, The woman is cleane, the woman is not guilty, wherefore they came to the fire, and put aside the tormentours. The first that did so, was *Thyamis* (for by this time was he come, being admonished of that which was done, by the great bruite in the citie.) and he encouraged the people to helpe her, and being in will to deliuer her, they durst not come neere the fire, but willed her to come forth: for shee that had beene in the fire without harme, if she list to come out thereof, neede feare nothing. Which when *Garlicia* saw and heard, thinking also her selfe that God had preserved her, thought it best not to bee

vnthankfull to him, nor to set light of that benefit, but leapt out of the fire; wherewith the people, what for ioy and wonder, gaue a great shout, and thanked the gods for the same. But *Arface*, not well in her wits, skipt from the walles, and came out of a posterne, with a great company of her Gard, and other noble men of *Persia*, and laid hands vpon *Cariclia* her selfe, and looking frowardly vpon the people, said, Are you not ashamed to goe about to deliuer a gracelesse woman, a witch, and a murtherer, taken with the deede doing, and confessing the same, from her deserued paine? Seeing that in your so helping such a wicked queane, you striue against the lawes of *Persia*, and against the King himselfe, his Deputies, Nobles, and Iudges also. Perhaps you be deceiued, for that shee burned not this day, and therefore you ascribe that hap to the gods. Will you not be wiser, and vnderstand that this is a great prooffe of her witchcraft, who hath such store of flights, that shee can withstand the strength of the fire? Come you to morrow to the Counsell house, if you will, for it shall bee by all our consents: there shall you heare that shee will confesse the same, and shall be conuinced by such of her fel- lowes as are priue thereto, and I keepe in prison. And therewith shee carried her away, holding her by the necke, and commanded her Gard to make her roomo. But some of them were angry, and in mind to withstand: other gaue ouer, because they were somewhat blinded with the tale of poysoning, but most for feare of *Arface*, and her authority. Then was *Cariclia* deliuered to *Euphrates* againe, to bee kept to a new iudgement, and had more yrons laid vpon her. The great-
test

test comfort that she had in this aduersitie, was, that she had time to tell *Theagenes* of her affaires: for this was *Arface's* inuention too, to put them to more paine, that the yong creatures, being in one place prisoners, might behold either others torments and grieſe; for she knew well enough, that a Louer is more grieued at his friends paine, then his owne dis-
 ease. But they counted this a comfort, and to be pained alike, they thought it a vantage, and if either had lesse torments then the other, each supposed him-
 selfe vanquished, and as it were more faint and weake in loue. For now was it lawfull for them to be together and incourage each other, to take in goodly wise what fortune soeuer came, and refuse no perill which should
 insue of their vnſained chastity, and stedfast faith.

*A Louer
 more grie-
 ued for his
 friend then
 himselfe.*

After they had continued their talke of such mat-
 ters, as is likely they would talke of (who neuer hoped
 to talke together againe) till it was night, and had sa-
 tisfied themselues as well as they might: at last, they fell
 into communication of the miracle, which happened
 about the fire. *Theagenes* referred the benefit thereof to
 Gods goodnesse, who had saued her, being guiltlesse
 frō *Arface's* vniust slander: but *Cariclia* seemed to doubt
 thereof. For (quoth she) this strange kind of deliuey
 may be thought indeed to proceed of God. But still to
 be afflicted with such miseries and torments without all
 measure, is rather a token of those who are plagued by
 God, and are like to fall into greater inconueniences,
 except there be some more hidden mystery, which cast-
 eth into extreme perill, & when all hope is past, findeth
 a remedie. When she had said thus, & *Theagenes* willed
 her to take all in good part, and be of a godlier mind,

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the cried out aloud, The gods be fauourable to vs. Now I remember what a dreame or vision I had this last night, but had forgotten it before, I know not how. It was a true verse, and noble *Calasiris* expounded the same to me: The meaning whereof was thus:

*Why the
fire touch-
ed not Ca-
riclia.*

*By vertue of Pantarbe, let feare
of fire remoued be:
An easie thing to Perceitis,
though else right strange to see.*

Theagenes also when he heard this, was moued, like those who haue some diuine spirit, and gaue as great a leape as his bands would let him, and said: The gods indeed be good to vs: for I also am made a Poet by remembering an answer which some like spirit gaue me, whether it were *Calasiris*, or any other of the gods in *Calasiris* forme, who seemed to say thus to me:

*To morrow shalt thou with the maide
escape Arface's band:
And soone be brought with her into
the Æthiopian land.*

As for me I can well ghesse whereto this Oracle rendeth. The land of *Æthiopia* seemeth to be that which is vnder the ground. With the maid, that is, to dwell with *Proserpina*. And the escaping of *Arface's* band, to be a departure of the soule from the body. But what should your verse meane, wherein is so many contraries? for *Pantarbe*, signifieth all fearefull, and yet it would not haue you be afraid of the fire. Then said *Cariclia*, My deare heart *Theagenes*, our continuall calamitie maketh you take all at the worst: For commonly men apply their mind to that which accustomedly happeneth. But I thinke that this answer seemeth

to foreſhew better lucke then you ſuppoſe: So that I, perhaps, ſhall be the maid, with whom you haue a promiſe, that you ſhall recouer my Country *Aethiopia*, when you ſhall be deliuered out of *Arſace's* bands. But how that ſame ſhall be done, we know not, neither is it incredible, but it is poſſible for the gods to doe it, and let them ſee thereto, who giue vs theſe anſweres: for as touching that which was fore-ſhewed of me, it is fulfilled, as you your ſelfe know, and I liue, of whom there was no hope at all, and I, who then carried mine owne ſafetie about me, was ignorant thereof: but now (me thinkes) I vnderſtand it. For whereas at all times before, I carried with me the tokens that my mother laid forth with me, at that time aboue all other, when I looked for my laſt iudgement, I priuily tied them about me, that if I were ſaued, they might find me ſuch things as were neceſſary forme to liue by: but if I miſcarried, that they ſhould be my laſt ornaments, and due furniture to my buriall. Among theſe, *Theagenes*, which are iewels of a great value, and very precious ſtones of *India*, and *Aethiopia*, there is a Ring which my father gaue vnto my mother when hee was enſured to her, wherein is ſet a ſtone, called *Pantarbe*, and about it are certaine holy letters written: to be ſhort, that Ring hath ſome heavenly vertue which withſtandeth fire, giuing them grace that haue the ſame, neuer to be indamaged with it, which alſo, perhaps, by the will of the gods hath preſerued me. Thus may I thinke, becauſe *Calasiris* told me, the ſame was written in my *Fuſcia*, wherein at this time is the reſt of my ſtuffe wrapped. This is probable, and like to be true (quoth *Theagenes*) becauſe of your deliuerie: But what other *Pantarbe*.

tarbe shall we haue to aide vs out of the next dayes danger? for the most wicked *Arface* doth not promise immortallitie for auoiding the fire (which I would to God might happen) but deuifeth in the meane time, some other new and strange punishment. And I would to God that she would condemne vs both at once , to one kind of death , verily I would not call that death, but a rest from all our troubles. Be of good comfort, quoth *Cariclia*, we haue another *Pantarbe*, this promise which was made vs this night past : and if we trust in God, either we shall haue more pleasure if we be saued, or die with better minds, if need require. Thus were these occupied , sometimes lamenting and bewailing more either for others, then for their owne estate: sometime would they take their last leaue , and make a new promise, and swear by the gods, and their present fortune, that they would hold their faith in loue, inuiolable to the death. *Bagoas* and the fifty horsemen which were sent with him, came to *Memphis* late in the night, when all were asleepe; and when he had waked them who lay neere the gate , softly, and told them what they were, and were knowne, they went into the gates all together in haste. There *Bagoas* left his horsemen , inclosing the Deputies lodging round about with them , that they might be ready at defence , if any man would withstand them. Himselfe went out by a certaine posterne, which the other knew not, and hauing with small adoe broken downe a slender dore, and told him who dwelt thereby what he was, and commanded him to make no noise, he went to *Euphrates* , knowing the way readily, by continuall vse before , and yet the moone shone a little. Whom, finding him in his bed, he awaked, and

Bagoas
cometh to
Memphis,
and takes
away *The-*
agenes, and
Cariclia.

as he made a noise, and asked, Who was there? he bade him peace, saying, It is I, bid one bring a candle hither: then he called a boy which waited vpon him, and bade him light a candle, and awake no man else. When the boy was come, and had set the candle in the candlestick, *Euphrates* said, What newes, that you come so suddenly, and not looked for? I neede not, answered he, vse many words, but read these Letters, and make this seale, and vnderstand that it is *Oroondates* that giueth this charge, and thinke that it is good to fulfill the contents of them. As soone as *Euphrates* had read both the Letters, he said, *Arface* will bee sorrowfull, and at this time is in great perill, by reason that she hath had an ague, which I thinke the gods haue sent her yesterday, and now is she in a burning heate, so that we haue small comfort of her life, I would not deliuer this Letter vnto her, though she would aske for it, who rather would die her selfe, and kill all vs too, before shee would deliuer these yong folkes to you, and know that you come in due time: and take them with you, and helpe them all that you may: haue pittie vpon them who are pittifull and vnhappy, and haue bin afflicted sixe hundred wayes, fore against my will, but *Arface* gaue commandement: mary they are (as may appeare by them) of a good stocke, and as I by experience haue seene, very modest in all points, and so he led him to the prison. When *Bagoas* saw the yong prisoners, though they were pined away with torments, yet he wondred at their tall stature, and excellent beauty: they were troubled a little, because they thought that *Bagoas* came at such vntimely season by night, to giue them their last & deadly iudgement, yet they took heart.

Justice can
find out all
euill deeds.

heart vnto them, and looked cheerefully, as though they cared for nothing, and gaue them who were there, manifest tokens that they were very glad therof. When *Euphrates* came neere, and set to his hands to take away the stockes whereunto their bands were tied, *Theagenes* cried out, O goodly *Asface*, she thinketh to hide her mischituous deedes by night and darkenesse, but the eye of Iustice is quick to reprocue, and will bring to light all wicked deedes, be they neuer so closely and priuily done: but doe you as you are commanded, and whether it be fire, water, or sword, that is appointed for vs, let vs both together, and at one time, haue one manner of death. *Cariclia* made the same petition too. Wherefore the *Eunuches* wept (for they partly vnderstood what they said) and brought them out with bands and all. When they were out of the Deputies house, *Euphrates* tarried behind, and *Bagoas* with the horsemen that came with him, tooke off many of their yrons, and left them no more, but so many as might keepe them safely, and not annoy or hurt them, and set them vpon horses, and going round about them, went as fast as they could to *Thebes*. When they had ridden all the night after, and till three a clocke at after noone the next day, and neuer alighted, and then not able to abide the heate of the sunne, as is like, in the midst of the Summer in *Aegypt*, and hauing a will to sleepe, but most for that they saw *Cariclia* weary of riding, they meant to ride somewhat aside, to ease themselves, and baite their horses, and let the maid rest. There was a little hill vpon the banke of *Nylus*, about the which the water went, not keeping his straight course, but was turned in manner halfe round, so that it made the place

place like a little Iland: that which was thus compassed with the water, was full of ranke grasse, by reason that it was so neere the water, so that it was very good for cattell, and horse to feed in: it was shaddowed moreouer, with trees of *Persia* and great figge-trees, and such other as doe commonly grow about *Nylus*. There *Bagoas* and his company alighted, and vsed the trees in stead of a Tent, and did eate meate himselfe, and gaue *Theagenes* and *Cariclia* some too, who at the first would eate none, saying, It was needelesse for them to eate, which should by and by be slaine, but that he compelled them, in a manner, and perswaded them as well as he could, that there was no such matter, and he told them that they should be carried to *Oroondates*, and not be killed.

When the heate of the day was past, and the Sunne shined on their side, and out of the West, there came one on horsebacke to *Bagoas*, who for haste that hee made, panted himselfe, and his horse had sweat so much, that he could scant sit vpon him. And when hee had said somewhat to *Bagoas* secretly, he made no more haste, but held downe his head a little, and, as it were, mused at that which was told him, and after said, Strangers, be of good cheere, you are reuenged of your enemy: *Arface* is dead, who when she heard that you were gone, hanged her selfe, preuenting by her will, death which necessarily should haue ensued. For she could not haue escaped *Oroondates* and the King, without punishment, but either she should haue been put to death, or continually shamed all her life after. Such word doth *Euphrates* send by this messenger: Wherefore be merry, because I know well enough you haue hurt

Arface
hangeith
her selfe.

hurt no body, and she that hurt you is dead. Thus said *Bagoas* to them, not speaking Greeke very well, but letting many false phrases escape him; yet hee staied not, but told them, for that he was partly glad himselfe, because he scant vvas content vvith *Arsace's* forwardnesse; vvho while she liued, played the tyrant, and also to cheere and comfort the yong folkes: for he hoped that *Oroondates* vvould accept well of his paines, (which was a hard matter) if he could keepe the young man well, whose comelineffe would staine all the other Courtiers; and the maid of such singular beautie, to be his wife after *Arsace's* death. *Theagenes* and *Cariclia* were very glad of these newes, and thanked the mighty gods and iustice therefore. For then they thought they should haue no more paine, though they had neuer so ill lucke, seeing that their mortall enimie was dead. So great a pleasure haue some, though it were to die, so that they might die with their enemies destruction.

What some
would doe,
to be reuenged
of their
enemies.

When it drew toward night, and the heate began to abate, so that it was better to trauell in, they set forward, and rode all that euening, and the night, and the next morning, making the more haste to take *Oroondates* at *Thebes*, if they might, but they lost their labour.

For after that, one of the Host met him, and told him that the Deputie was not at *Thebes*, and that himselfe was sent to take vp all the Souldiers that were in wages, though they were any where in Garrison, and bring them to *Syene*, whither he willed them to goe: for all was in trouble and hurly-burly, and it was to be doubted, that the Citie was taken, by reason that the Deputy came

came too late, and the Aethiopian Armie vsed such celeritie, that it was there before any newes came that it vvas comming; *Bagoas* left his intended iourney to *Thebes*, and went to *Syene*: and being now almost there, hee fell into the Aethiopian scout, a valiant crue of lustie Souldiers, that were sent before to spie the Countrey, that the great Armie might haue safe passage, who at that time, as well because of the night, as also for that they were not very skilfull of the Countrey (for so they had commission to lay their ambushment wheresoeuer they saw any commodious place) hid themselues vnder certaine bushes for their owne defence, and the better to grieue their enemies too, and slept not. Early in the morning, when they heard *Bagoas* and the other horsemen ride by, and saw that they were but a few, they suffered them to ride on, and when they knew certainly that none followed them, they brake out with a great noise, and pursued them.

Celerity is a principall vertue in warre.

Bagoas and the other horsemen that were with him, being amazed, as well vvith their sudden cry, as also for that they knevv them to be *Aethiopians* by their colour, and themselues not able to withstand the number (for they vv ere a thousand sent to spie the Countrey in light harnessse) tarried not so much as to looke them in the faces, but fled not so fast at the first, as they might, because they vvould not haue their enemies thinke that they would flee in haste. These chased them, and sent out about tvvo hundred of the people, called *Trogloditæ*. The *Trogloditæ* are a people of *Aethiopia* that liue in husbandry. They border vpon the Arabians: They were very swifft of nature, and practise the same from their youth: They neuer vveare heavy

what people the Trogloditæ are, and the manner of their Country.

heavy armour, but vse slings in battaile, and suddenly inuade their enemies, and so indamage them. If they perceiue that they be too weake, they flee: their enemies neuer pursue them, for that they know they are ouer-swift, and will hide themselves in euery corner. Thus these ouertooke the horsemen, being themselves on foote, and wounded them in casting out of their slings. But when they returned vpon them, they would not abide by it, but fled backe by little and little to their fellows: which when the *Persians* perceiued, they despised them because they were no moc: wherefore they chased them as fast as they might, and when they had followed them a little, then rode they forward againe with as much speed as they could, and spurred their horses, and gaue them all the reynes at will: By which meanes some escaped, and fled vnto a hill that standeth by *Nylus*, vnder the which they couered themselves, that their enemies might not see them: but *Bagoas* was taken because his horse stumbled, and he fell and hurt his leg that he could not stirre it. *Theagenes* also, and *Cariclia* were taken prisoners, who thought it shame to forsake *Bagoas*, whose good will they had tried toward them already, and hoped to find more at his hands aftervvard, and therefore tarried by him, partly for that they could not flee, but especially, as I thinke, willing to yeeld themselves to them. Then *Theagenes* said to *Cariclia*, Thus is our dreame come to passe: these be the *Æthiopians*, in whose land it is our destiny to come. I am determined therefore to yeeld to them, and commit our selues rather to doubtfull fortune vvith them, then to present peril vvith *Oroondates*. *Cariclia* vnderstood all the matter, vvich vvas novv led thereto

Theagenes and Cariclia are taken prisoners of the Æthiopian fore-riders.

thereto by destiny, as if shee had beene taken by the hand, and conceiued better hope in her minde, supposing those who tooke them, rather to bee their friends, then enemies, yet she told nothing to *Theagenes* of that shee thought, but said, shee was well content.

When the *Aethiopians* were come to them, they knew *Bagoas* to be an *Eunuch* by his face, but made further inquiry what these should be, because they saw them bound, and without harnesse, of an Egyptian of their owne companie, and another who could speake the *Persian* language, thinking that they should vnderstand either both, or one of them, at the least. For espials, and fore-riders are taught of necessity, to haue such with them as can speake the language of the Inhabitants, and their enemies, that they may the better vnderstand that whereabout they are sent.

After *Theagenes*, by continuance of time had learned the Egyptian tongue a little, and could answere to a short question, had told them that hee was the chiefe seruant about the *Persian* Deputy, and themselues *Greekes*, taken prisoners first by the *Persians*, but now through better fortune of the *Aethiopians*, they determined to saue their liues, and take them prisoners, and make a present of their first prey to their King. Of the chiefeest iewel his *Persian* enemy had. For *Eunuches* are in the Courts of *Persia*, Eyes, and eares too, who because they neither haue children, nor kinsfolks, to whom their minds might be bent, they depend onely vpon him who hath committed himselfe to them, and they thought

Of what estimation
Eunuches
are in the
Persian
Court.

T

that

that the two yong folkes would be a goodly present to waite vpon their King, and grace to his Court. And thus they set them vpon horses, and so carried them away, because else hee being wounded, and these hindered with their bands, could not goe so fast as they.

*In what
case Thea-
genes and
Cariclia
were.*

Surely that which was done, was like a Prologue of a Comedie, strangers being prisoners, who a little before were afraid still of death that they saw before their eyes, were now carried any more captiue, but garded with a number of such, as should with in a short time become their subiects, and in such case were they.

Here endeth the eighth

Booke.

THE





THE NINTH BOOKE.

The Contents.

This booke containeth the siege of Syene, in which was Oroondates, and the drowning of the Countrey round about it by Hydaspes, and the courtesie shewed to them which were in it when the towne was given up: then the falshood of Oroondates by stealing suddenly away to Elyphantina. After this is described the great battell betweene Hydaspes and Oroondates, in which Oroondates was overcome, and taken prisoner, and yet in the end pardoned. After this Hydaspes vieweth the prisoners, and disposeth them diuersly.

BY this time was Syene besieged round about, and inclosed with the *Aethiopian* army, as if a man would haue set nets about it. For Oroondates, when he heard that the *Aethiopians* were at hand, and that they left *Casaracla*, and came to Syene, got into the towne before them a little, and closed vp the gates, and when he had planted his slings, and other Ordnances vpon the walls, he waited to see what they

Syene besieged by Hydaspes.

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Theage-
nes and
Cariclia
presented to
Hydaspes.

would do. *Hydaspes* King of *Æthiopia*, hearing a great way off, that the *Persians* were entred into *Syene* by his spies, and for all that he vsed the same celerity in their pursuit, by which he was in hope, hee should haue beene before them, yet came short, lodged his army before the Citie round about, without any skirmish, as if he should haue sitten at a play, and filled all their Countrey with threescore hundred thousand men & cattell, so that they draue them into a straight corner. There his espials finding him, presented their prisoners: he tooke great pleasure to looke vpon the young couple, and had good affection to them in his mind, as those that should be his owne children afterward, although he knew not so much, but especially, he accounted it good lucke that they were bound, and said, Loe, at the first the gods deliuer our enemies to vs in bands, and seeing that these be the first prisoners, they shall be kept to the end of the warre, to be sacrificed at our triumph to the gods, according to the old custome of the *Æthiopians*. After he had rewarded his spies, he sent them and the prisoners to their impediments, and set a company to keepe them which could well speake their language, and gaue them straight commandement to looke well vnto them, and let them fare of the best, and keepe them from all manner of vncleanesse, as things appointed for sacrifice ought to be kept, and that their bands should be changed, and haue chaines of gold for them. For wherefore soeuer yron serueth in other Countries, gold serueth in *Æthiopia*: and they did as they were commanded. When they tooke off their former chaines, & without doing any thing else, put them in comfort, that they should

Gold serueth
for
yron in *Æthiopia*.

should liue more at ease, and fitted for them fetters of gold. *Theagenes* laughed and said, Good Lord, whence cometh this trim change? Truly, fortune flattereth vs wonderfully, we change iron for gold, and in prison we are enriched, so that we be more worth in our bands. *Cariclia* smiled too, and would haue him of another minde, and therefore brought him in remembrance of that which the gods had foreflewed vnto them, and so put him into better hope. But *Hydaspes* himselſe assaulted *Syene*; and whereas he thought before, that with his great host, at the first approach he should haue ouerthrowne the towne, valls, and all, he had almost beene then repulſed of them that kept the same, who dallied not, but valiantly withstood their enemies force, & rayled on them spitefully to anger them the more. He very wroth, that they were fully determined to endure to the end, and had not straight yeelded themselves to him, thought it good not to trifle the time with his army, and do nothing, nor to lay such a siege whereby some might escape, and some be taken, but vtterly in short space to spoyle the towne. Wherefore he deuised such a piece of worke: he parted the compasse about the walls among his souldiers, and to euery ten men hee appointed ten yards, the length and bredth thereof was very great, and commanded them to make a ditch: some digged, other carried the grit away, and some therewith did raise vp a counter-wall against that which was besieged. No man durst come our of the towne, because of the great army, to hinder or let the worke that it might not be made round about the towne, and their flings, and other engines serued to no purpose, because they

saw that the space betweene the two walls was so great, that they who made the ditch, were without their danger. When they had soone dispatched this, by reason of the great number of the labourers, he began such another thing. He left betwixt the two ends of the ditch, the breadth of one hundred foote, which he ditched euen vnto *Nylus*, bringing the same still from the lower ground to that which was higher, and more hard. A man might haue likened that worke to a long vvall, because it kept equally an hundred foote in breadth, and was so long as the ground which is betweene *Nylus* and *Syene*: when he had brought this to the banks of *Nylus*, he turned the water into his riuer, which in falling from a higher place into that which is lower, and out of the wonderfull breadth of *Nylus*, into a narrow riuer wrought by hand, made a great noise as well at the entry therinto, as also in the ditch when it was in, so that they might heare it that were a great way off. Which when they who were in *Syene* saw, and vnderstood into what danger they were brought, because he meant by so compassing them about, to drowne their towne, so that none of them might flee, for that they vvere so inclosed vvith the vvalls, as vvell by land as vvater, and that they could not bee assured, though they abode vvithin, they made a good shift, as the time vvould suffer, to saue themselues. First, vvhen the gates, and the board-vvorke about them sayled, they laid vpon it plai-ster, and pitch, to make it the surer, and they vnderpropt their vvalls that they might stand the stronger. Some brought earth thereto, and some stones, many brought old timber, and euery man that vvich vvas
next

next hand: no man was vnoccupied, but women and children, yea and old men too laboured hard. For danger of death refused the ayde neither of any age, or kinde. The sturdier yong men, and those that were in wages, were set to make a little countermine that should stretch to their enemies fortresse, the manner whereof was thus: they digged a pit almost five yards right downe, hard by the wal, and thre laid a sure foundation. Then digd they forward, straight to their enemies Bulwarks by Torch-light, and those that came after in order, conueyed the gryt from those that went before, and carried it into a certaine part of the City, where their Gardners were. And this did they for this purpose, that if the water came in this place which was without earth, it might haue a way to breake out, and fall away.

But this calamity preuented the readines of the citizens: For *Nylus* hauing now passed the long ditch, fell very fast into the round riuer, and flowing euery where ouer the Bankes, drowned all that space betweene the two walls, and made it like a standing poole. And thus was *Syene* made an Iland: and a city which standeth in the middest of a countrey, was compassed about with water, and beaten vpon sore with the waues of *Nylus*. The wall of the towne withstood the force of the water but one day. But as soone as the water increased and waxed high, so that it sunke into the ground, by reason that it was blacke and fruitfull, and wetted somewhat deepe, and tooke the foundation of the Wall, so that the waight aboue began to shake, and doe as though it would fall in euery place, where the softnesse of the earth caused it to shrinke in such

Syene a
pattern of
a miserable
besieged
Cittie.

fort, that all their provision trembled, and the Warders vpon the wall were afraid of drowning, and by that time that it was night, a part of the wall where the Towers stood, fell downe, not so, that the fall was lesse then the vwater, nor able to receiue the same, but that it was five yards higher, so that almost it put them all in feare of drowning. Wherefore there arose a pittifull crie of all manner of folkes that were in the Cittie, so that their enemies might heare it, who lift vp their hands to heauen, and called to the gods for helpe, which was all their hope which was left, and humbly besought *Oroondates* to send messengers to *Hydaspes*, to intreate of peace. Hee was content, now being made the seruant of fortune, vvere hee neuer so loth. But how he should send to his enemies, because the waters went round about him, hee could not tell, but as necessitie taught him. For vwhen he had vvritten what hee vvould, and tied it to a stone, with a sling he cast the same in stead of a messenger to his enemies: by that meanes sent hee his humble prayers ouer the sea. But he lost his labour, for that the strength of the sling could not ouer-reach the length of that space, but fell into the water before it came to them. He cast againe in like sort, and vvvas deceived: so did all the Archers, like such as contended to shoote at some marke, and laboured to shoot beyond the drowned ground. Last of all, they held vp their hands to their enemies that stood on their Fortresses, who had good game at their miseries, and declared by signes as well as they could what those throwes meant: sometime they held vp their hands before them, like such as craued mercy: sometime would they hold them behind their backs, in token

token that they were ready to receiue bands, and become their bondmen.

Hydaspes perceiued that they desired health, and was ready to grant it them. For the enimie that yeeldeth, doeth make, and in a manner force a noble man to be gentle: but because he had no ready way thereto presently, he determined to try them better. There were certaine boates which hee suffered to come out of *Nylus* into his ditch, and there hee with-held them. When he had chosē ten of the newest of them, and furnished them with Archers, and other armed Souldiers, and told them what they should say, he sent them to the *Persians*. They rowed in good order, that if their enemies would doe any thing that they looked not for, they might be ready to fight. Truly this was a strange sight, that a ship should saile from wall to wall, and a Mariner should practise his skill in the midst of the dry land, and a boat be rowed where the plough was wont to worke. And although the royle of warre euer deuise new things, yet then inuēted it the strangest thing, when it made those that were in ships, fight with them that stood vpon the walles, and ioynd two armies by sea and land together. Those that were vpon the walles, seeing the boates full of armed men driue neere to that part where the wall was false downe, being men amazed and full of feare for their present dangers, suspected them who came for their safetie (because in extremitie, all that happeneth is feared and suspected) and so cast stones, and shot toward the ships. In such sort deale men that are in desperate case, accounting euery small protecting of their life a vantage: many in their casting, they so directed with their

New deuises in war.

All things fearefull in extremitie.

their hands, that they would not hurt them, but forbid them the land.

The *Æthiopians* also shot, but more certainly, and as men that vnderstood not the *Persians* minde, and killed them by two or three at once, so that some of them suddenly wounded, fell ouer the walls headlong into the water. And the skirmish had beene worse, while the one spared, and did but defend them from land, and the *Æthiopians* fought very angerly, if a certaine old Gentleman of *Syene* had not come and spoken thus to them on the walls: O mad men, and too much amazed with your miseries, doe we now keepe them off, whom we humbly prayed to helpe vs before, seeing that they come to vs contrary to all hope? Who if they come friendly and bring vs peace, they shall be our sauours, but if they meane to deale like enemies, they may with little labour be slaine when they be landed: but what shal we be the better when we haue slain these, seeing that so blacke a cloud hangeth ouer our heads both by water, and by land? Why doe we not rather let them come in, that we may vnderstand what they haue to say? Euery man thought that he said well. The deputy also commended his deuice. Wherefore euery man went vp and downe and layd his weapons a part. When that space betweene the towers was without defendants, and the pepole gaue them atoken with a banner, that they were content that they should land, the *Æthiopians* came neere, & as it were preached out of their ships to the besieged company thus: Ye *Persians*, and men of *Syene* that be here, *Hydaspes* King of the East and West *Æthiopians*, and at this time yours also, knoweth both how to overcome his enemies, and is ready

*The oration
of a gentle-
man of
Syene.*

ready of nature to grant mercy to them, that humbly aske it, iudging that to be the vertue of his souldiers manhood, but this his owne praise and honour, proceeding from courtesie. And although hee haue your liues in his hand, either to grant it you, or take it away: yet because you humble your selues to him, hee willethe you not to be in feare, and he will not himselfe, but giueth you leaue to appoint what conditions you will, to be deliuered in this perill: for he is not minded to deale Tyrant-like with you according to his owne will, but gouerneth mans estate with mercy without enuie. The people of *Syene* made answer, that they committed themselves, their children, and wiues to him, to do with them as he should think good, and that they would render vp the city also if they might liue, which now was in desperate case, and vtterly lost, except the gods and *Hydaspes* do preuent the ruinous decay. As for *Oroondates*, he answered, that he would depart from all that for which the warre began, and that he would let him haue the city *Phila*, and the *Smaradge* mines, but he made request that hee would not deale hardly with him, or cause him to yeeld himselfe, and his army. But if *Hydaspes* would keep all the points of courtesie, he should giue him leaue to depart quietly with his souldiers to *Elyphantina*, which should doe him no damage, nor list vp any weapon against him: else hee had as liue die now, as to liue any longer, and be condemned by his King for betraying of his army: and perhaps that also would be worse, for that now he should haue but a simple and vsuall death: then hee should haply haue new torments deuised for him. When hee had said thus, they desired them to take into their company

Hydaspes
commended
for a ver-
tuous King

The folly of
*Oroon-
dates*.

pany two *Persians*, vnder pretence that they should go to *Elyphantina*, and if they would yeeld that were in that towne, he would doe the like without further delay.

With this answere the Legates departed, and tooke the two *Persians* with them, and recounted to *Hydaspes* how they had sped. Who after he had smiled a little, and much blamed *Oroondates* for his great foolishnesse, that he being a man not in his owne power, but in another mans, either to liue or die, would argue of any conditions, said, It were very fondly done to destroy such a number of one mans madnesse: and so he let those depart to *Elyphantina* that *Oroondates* sent, as though hee cared not if they made what prouision they could to withstand him. But of his owne men hee appointed some to make a damme at the entrance of *Nylus*, into his ditch, and other some to turne the water another way, that so the water (if there came no more in) might be the sooner auoided out of the space betweene *Syene* and them, and the harder to trauell in. They began the worke a little as they were commanded, and would haue proceeded the next day, but the they could do no more, because of the night that came vpon them. Moreouer, they that were in the city, sought all meanes they could to saue themselves, and were al comforted with this health that was promised them vnlooked for. And those that made the mine vnderneath the ground, drew somewhat neere to the enemies ditch: which thing they ghesse, because they tooke the measure of the space with a line: other set props to stay vp the walls, which thing they might easily doe, because of the stones when the wall fell.

fell inward. Yet when they had done all that they could, and thought themselves in safety, they were not a little troubled, but about midnight a great part of the *Aethiopians* beganne to dig before night, whether it were because the ground were loose, and not thick enough where the damme was made, and so the foundation was thoroughly wetted, or else by reason that the workemen left some empty place in the ground, and therefore it decayed: or whether the water came into the place, where was not gytte ynough laid, when the workemen were gone, and so the damme was broken, by reason that water did increase and swell, or whether a man may iudge it the providence of God, brake and made such a noise, which so abashed them, that they knew not vvhhat was happened, but both the *Aethiopians* and *Syenians* thought that the most part of the walls was faine downe.

They which were in the Tents kept themselves close, because they were well, and thought they should know what it was in the morning. But the Citizens went round about vpon the walls, and seeing that all was wel there, they thought that their enemies had had some mishap, vntill the morning tooke avway all this doubt, and the breach vvas espied, & the vvater suddenly auoided. Then did the *Aethiopians* dam vp the entry of their ditch, and made flood-gates of vvood, and laid many thousand loads of earth therin, vvvhich they fetched as vvell from the land as by vvater in their boats, and thus vvvent the vvater avway at length, yet could neither of them come to y other: for the earth was couerd vvith a deepe mud, & vnder that vvvhich seemed to be dry at the top, there was much vvetnesse, which as vvell deceiued:

*Nylos, a
feast that
the Egypti-
ans keepe in
the honour
of Nylos.*

ued men as horses. So they passed their time two or three dayes, and in token of peace, the people of *Syene* set vpon their gates, and the *Aethiopi*ans layd aside their armour. And so was there a truce, yet came they not together, neither was there kept watch and ward with either of them. But they that were in the City gaue themselves to pastime and pleasure, for then it happened that *Nylos*, the highest feast that the *Egypti*ans haue, fell, which is kept holy about Midsummer, at what time the flood increaseth, and it is honoured more then all other for this cause: The *Egypti*ans saie *Nylos* to bee a god, and the greatest of all gods, equall to heauen, because he watereth their countrey without clouds, or raine that commeth out of the ayre: and thus doth he every yeere without faile, as well as if it should raine. And this is the common sorts opinion. But the cause why they gaue him so diuine honour, is, because they thinke that the mixture of moist and dry, is the speciall cause of the beginning and continuance of mans life (as for the other elements, they depend vpon these, and are wheresoeuer these be) and they deeme, that moysture proceedeth from *Nylos*, and drynesse from the earth: but this every man knoweth also: Many their diuines say that the earth is *Isis*, and *Nylos* is *Osiris*, giuing to either a new name. Therefore the goddesse is very desirous of his company, & reioy- ceth whē he is with her, but lowreth when he is absent, as if some vnhappy blast by lightning had touched her. This tale haue the skillfull men in natures secrets deuised, because, as I thinke, they would not make prophane persons priuy of the secrecies contained therein: but they instruct those that are desirous to know these priuities

priuities in their vestry by candlelight. And let this suffice to be spoken at this time, by the leaue of the gods; as for the great secrets, they shall not be reuealed for reuerence sake. Now let vs proceed orderly with that which was done about *Syene*. When the feast of *Nylus* was come, the Inhabitants fell to killing of beasts, and to doe sacrifice, and for all that their bodies were busied with their present perils, yet their mindes, as much they might, were godly disposed. *Oroondates*, wayting his time, when the *Syennians* were fast asleepe after their feasting, conueied his army priuily out: for hee had secretly giuen the *Persians* warning before, at what houre, and which gate he would goe forth: euery Decurion was charged to leaue all their horses, and other cartell behinde, that they might not trouble them in their way, nor make a noyse, whereby that they did should be disco- uered, but euery man to take his armour, and a boord, or plancke vnder his arme.

*Oroonda-
tes subtil
escape from
Syene to E-
lyphantina.*

When they were come together, as he had com- manded, he cast the boords that euery man carried, ouer-thwart the Ose, and laid them in such sort, that one touched another, and so conducted ouer his army with a little paine and great speede, as if there had beene a bridge, for that they who came after, deliue- red their boords to them that went before. When hee came to land, he went priuily by the *Aethiopians*, who suspected nothing lesse, nor kept watch any lon- ger, but slept soundly, as fast as his breath would giue him leaue, and went to *Elyphantina*, and was let in by and by, for that the two *Persians* which were sent from *Syene*, (as was appointed) wayted for his comming.

euery

every night, and when they heard their Watch-word, they set open the gates. When it was day, the people of *Syene* first knew of this escape, suspecting the same, for that every man missed the *Persian* that was lodged in his house, and could not heare of them, and by the bridge which they saw before the towne. Then was the City in great feare againe, and looked for grieuous punishments for this second iourney, because they had shewed themselves so vnfaithfull to let the *Persians* escape, after they had found such clemency at the *Æthiopians* hands. Wherefore they determined every man to goe out of the City, and yeeld themselves to the *Æthiopians*, and by oath to confirme their ignorance, if haply they may moue them to pittie. When all of every age were come together, and had taken boughs in their hands, to declare their lowlinesse and humility, and with tapers burning carried all their gods and holy images in token of peace, and were come ouer that bridge to the *Æthiopians*, they fell vpon their knees, and sate a farre off, and gaue all at once a sorrowfull and lamentable cry, crauing in humble sort the forgiuenesse of their offence: and to obtaine it the rather, they layd their infants before them, suffering them to goe whither they would, so asswaging the wrath of the *Æthiopians* with their age, which was without suspicion and blame. Those children for feare ranne from their parents and Nurses with a wonderfull cry: some crept in the way which went toward the *Æthiopians* host: other lay & cryed which could not speake perfectly, and would haue made any man to take compassion vpon them, because fortune euen in them printed out an humble estate.

When

*A pittifull
sight.*

When *Hydaspes* saw this, he thought that they craved mercy in more earnest sort then they did before, and therefore sent one to know what they would haue, and how it happened that they came out alone, and not the Persians with them? They told him all the Persians flight, their innocency, the high feast of the countrey, and how that they priuily slipt away while they were busy in the seruice of their god, and when they had banqueted, and were false asleepe: Whereas perhaps if they had seene them being without armour, they should nothaue beene able to haue stayed them being armed.

When *Hydaspes* heard this, he suspected (as the troth was indeede) that *Oroondates* would doe somewhat to intrap, and hurt him. Wherefore he sent only for the priests, and when he had worshipped the gods of greatest price, hee asked them if they could informe him of any thing that they meant to doe, and whither they were gone, and wherein was their greatest trust. They answered, that they knew nothing certainly: mary they deemed that he was gone to *Elyphantina*, vvhether the chiefe strength of his armie lay, and that *Oroondates* best trust was in his bard horse. When they had said thus, they desired him to goe into the towne as his own, and to take from them all his displeasure. But *Hydaspes* would not enter into it at that time, yet he sent thither two troops of armed men, to see whether there was any guile as he suspected, if not, that they should be a garrison to defend the City: this done, he sent away the people of *Syene* with gentle promises, and went himselfe forward with his army, either to receiue the Persians if they set vpon him, or

if they would not, to charge them. He had scant set his men in array, but his espials gaue him warning that the Persians were comming in battaile-ray, with banners displaied. *Oroondates* mustred a great army of *Elyphantina*: but when he saw that the *Aethiopians* were so neere, and he looked not for them so soone, he was forced to take *Syene*, with a few souldiers, where he inclosed on euery side, for all that he sued for safety, and obtained it according to *Hydaspes* promise, yet was he the falsest man aliue, who caused two Persians to goe ouer with the *Aethiopians*, vnder colour that they should enquire and know how they of *Elyphantina* would make peace with *Hydaspes*, but indeed to vnderstand whether they made themselves ready to battaile, if he by any meanes could escape: which fraudulent and guilefull deuice, he put then in practice. And when he found them well provided, hee led them forth straight, and protracted no time till he came to his enemies, putting al his hope in celerity, if he might take his enemies vnprouided. By this time, either army had sight of other, and he took the field first with all the Persian brauery, so that it glistered with their silver and gilt armour, as if all the place had bin on fire. For then the Sunne arose, and shining vpon the Persians, gaue such a wonderfull brightnesse from their compleat harnessse, that it rebounded vpon those that were a great way off. In the right wing of his army he placed the Medes and Persians that dwelled not farre off, in the forefront whereof went those that were surely armed, & the archers that were lightly harnesssed came behind them, that they might shoot the better, being defended by them. In his left wing were the

The
Oroon-
dates his
army.

the Egyptians, and Africanes placed, and slingers and archers with them too, and then he charged oft to breake out & assaile the side of their enemies battel. Himselfe was in the midst of his maine battraile, sitting in a Chariot very brauely, enclosed therewith round about for his better safety, before whom was his bard horsemen, vpon trust of whom hee ventured to ioyne with his enemies. For this is a valiant crue, and is set before the other army, as if it were a wall that might not be battered. They are armed thus: A picked fellow of great strength putteth vpon him an helmet according, which is fit for him, as if he should put on a Vizard in a maske: this couereth his head downe vnto his shoulders, sauing that there be holes left for him to looke out at, in his right hand is a great staffe, bigger then a speare, with his left hand he ruleth his horse, by his side hangeth a sword, and all his body is couered with a coat of Steele. And a Steele coat is made thus: with pieces of brasse and iron, as big as the palme of a mans hand; they make a coate as it were of scales, laying the end and sides of each of these vpon other (so that the nethermost part of one, goeth ouer the top of the other) and so they sowe them together, & this lieth vpon every part of the body without any adoe: it compasseth every ioynt, and neuer letteth a mā either to straine out his limbs or draw them in, for it hath sleeues, and reacheth from the neck downe to the knees, sauing that necessity forceth that it be cut off betwixt the thighs, as one should sit vpon his horse: and such is a coat of Steele, which beareth off all darts, and keepeth off all manner of blowes. Ouer their legs to their knees, they pull on a boote which is tied to their

*How the
Persian
horse-man
is armed.*

*How a steel
coat is
made.*

lacke. Like vnto this doe they arme their horses: about his legs they tie bootes, and couer his head with frontlets of Steele, from his back downe beneath his belly hangeth a cloth with diuers wreathes of yron, which doth both arme him, and by reason of the space that is betweene it, hindreth not his course at all. Being thus appointed, and in a manner throwne into his armour; hee sitteth vpon his horse, mary he leapeth not vp himselfe, but other helpe him, hee is so combred with the vweight of his armour. And when the time of battaile commeth, hee giueth his horse the reines, and spurreth him vvith his heeles, and so fast as hee can, he rideth vpon his enemies like a man made of iron, or and image fashioned vvith hammers.

How Hy-
daspes or-
dered his
army.

His great staffe at the fore-end is tied to his horse necke vvith a cord, and the hinder end is made fast to the buttocks of the horse, so that in the conflict it flieth not backe, but helpeth the horsemans hand, vvith doth but guide the same aright, and by that meanes giueth the greater blow, so that it runneth thorow euery man that it hits, & oftentimes it beareth thorow tvvo men at one blowe. With such a troope of horsemen, and the Persian army thus appointed, the deputy fet forvvard toward his enemies, leauing the flood euer behind him, foreseeing, because he vvvas far inferiour to the *Æthiopians* in number, that the water should be in stead of a vval to him, that he might not be compassed about vvith his enemies. Likevvise *Hydaspes* brought on his army, and placed the souldiers that came from *Meroe*, beeing very cunning in fighting hand to hand against the *Persians* and *Medes*, his enemies right

right wing. He set moreouer against them, who were in his enemies left wing, the Troglodites, which came from that countrey where the Cinamon groweth, being light harnessed souldiers, and excellent swift of foote, and cunning archers. But against the middle ward, which he heard was the strongest, he set himselfe and his Elephants, with towers on their backs, and the souldiers that came from the people called Blemmies, and Seres: whom hee instructed what they should doe when they came to fight. When the token was given in the Persian army with trumpet, but in the Aethiopian with Drumme and Timbrell, *Oropindates* set forward as fast as he could, but *Hydaspes* at first went as softly as possible he might, by this meane providing that the Elephants should not be farre from those that should rescue and defend them, & that the horse-men in the middle of his enemies army, should bee tried before they came to strokes. As soone as they were within danger of shot, and the Blemmies perceiued that their horse-men were hastie to come vpon them, did as *Hydaspes* commanded, and leaving the Seres to see the Elephants, they ranne a great way before their fellowes toward the horse-men, that those who saw them, would haue thought they had beene mad, that being so few, durst incounter with so many, and so well armed. Herewith all the Persians spurred their horses faster then they did before, taking their boldnesse in manner for a vantage, and thought without more adoe at the first dash to dispatch them. Then the Blemmies, when they were almost come to hand strokes, and in a manner stucke vpon their spears, suddainely all at once fell downe and crept

Blemmies and Seres are people of Aethiopia also.

*A notable
fact of the
Blemmies.*

vnder their horses, & kneeling with one knee vpon the ground, layd their heads and shoulders vnder the horses without any harme, sauing that they were trodden a little with their feet: but they did a wonderfull strange thing: for contrary to all mens opinion they wounded the horses, and thrust them in the bellies, as they past by them, wherewith a great sort fell downe, by reason that their horses for griefe would be ruled no longer, and so cast them. Whom as they lay on heapes, the *Blemmies* wounded vnder the thighs: for the Persian horse-man is not able to stir, if he want his horse. They which escaped with their horses whole, fell into the *Seres* hands.

They, as soone as their enemies came neere, stept behind the Elephants, as behind a great tower, and most sure couert. There was a great slaughter, so that their horsemen were almost slaine. For their horses being afraid of the greatnesse and strange sight of their Elephants shewed to them, on the sudden, some turned backe, other ran aside, and caused the maine battell to breake their array straight. They who were vpon the Elephants, (because euery towre had sixe men in it, so that on euery side, two fought saue behind) shot so continually, and so straight, as though they had shot at some marke out of their towers, and as if they had bin in some steady castle, so that the thicknesse of their arrowes was like a cloud to the Persians; especially, for that the Æthiopians making their enemies eyes their marke, as though they fought not like for life, but contended whether were the better archers, did so hit their marke, that those that were stricken, ranne here and there with their arrowes, as if they had beene pipes
in

in their eyes. If any of them came against their wills out of the array, because their horses would not be ruled, they fell among the Elephants, where they died there, being ouerthrowne of the Elephants, and troddē vnder their feete, or else killed of the Blemmies and Seres, who ran out vpon them, as if they lay at receit behind the Elephants, and wounded some with arrowes, and other they kild when their horses cast them to the ground. To be short, whoſoeuer ſcaped, did nothing worthy talke, nor hurt the Elephants any whir, for that the beaſt is couered with yron when he commeth to battell; and if he were not, he hath of nature ſo hard a ſcale ouer his body, that no ſpeare can enter thereinto. Laſtly, when al that remained aliue were put to flight, the deputy with ſhame inough forſooke his chariot, and got him on horſebacke and fled, and the Egyptians and Affricanes, who were in the left wing, knew nothing hereof, but fought manfully, and tooke more hurt a great deale then they did: many they bare it out valiantly. For the ſouldiers of the countrey out of which the Cynamon commeth, being ſet againſt them, charged them ſore, & draue them to ſuch ſhifts, that they knew not what to do, becauſe when they ſet vpon them, then would they flee, and running a great way before, would turne their bowes behind them, and ſhoote as they fled: but if they fled, then would they purſue them neere, and either with Slings, or little arrowes impoisoned with Dragons blood, amoy them grieuouſly; for euery one of them hath a round wreath vpon his head, in which their arrowes are ſet in order: they turne the feathers toward their heads, and ſuffer the arrow-heads to hang out like

*How the
Troglodites
weare their
arrowes.*

the beames of the Sunne: then in skirmish doe they take out their arrowes as readily as if they had a quiver, and leaping and dancing in and out Satyre-like, themselves being warmed, and shoot at their enemies, and haue no iron heads vpon their shaftes. For they take a bone out of the dragons back, wherof they make their arrowes an ell long. This done, as well as they can, they sharpen the same, and make a naturall head thereof, so called, perhaps of the bones that come out of *Greece*. The Egyptians maintained the battell, and kept their order a great while, and receiued the shot vpon their shields, either for that they be of nature great sufferers, and make their boast (not so profitable as arrogant) that they care not for death, or else fearing to be punished: if they shrunke from their standards. But after they heard that the horse-men, which was the chiefe strength, and greatest hope of their battel were put to flight, and the Deputie gone, & that the Medes and Persians which were the best souldiers, had done no noble feat, but a little damage to the men of *Merae*, against whom they were placed, and receiued a great deale more, and that euery man else was fled, they began to leane fighting and turne their backs too. *Hydaspes* seeing this notable victory out of his tower, as well as if he had beene on the top of an highhil, he sent Heralds to the that followed the chase, not to kill any one, but take as many as they could a-live, & about all other *Oroondates*: which was done. For the Aethiopians drawing their maine battailes along, yet so that their aray was very thick, turned the wings round about, and so inclosed the Persian army, and left no place for them to flee, but thorow the river:
into

into the which when many fell, and were in great danger, among the chariots and other multitude of men, then perceiued they that that policie which the Deputie vsed in the conduct of his Army, was very foolish, and to no purpose, because at the first, when he feared lest his enemies should beset him round about, and therefore so led his Army that *Nylus* was euer at their backes, he marked not that he left no place for himselfe whereby he might flee. There was he himselfe taken, at such time as *Achemenes*, *Cybele's* sonne (who by this time heard what newes were at *Memphis*) went about in that broile to kill him (for he repented that he told any thing of *Arface* now) seeing that all our arguments whereby he might prooue the same were taken away, and yet was deceived, and had not giuen him a deadly wound, but he himselfe strait paid for it, being stricken thorow with an arrow of an *Aethiopian*, who knew the Deputie, and desired to saue him, as the charge was giuen, and was offended that any man in flight from his enemies, should so shamefully set vpon his owne fellowes, and take that opportunity which fortune proffered, a time to be reuenged of his priuate aduersarie. When he was brought by him that had taken him prisoner, and *Hydaspes* saw him ready to swoone, and sore bloodied, which he caused to be stinted strait, with such things as were provided therefore, because he determined to saue him if he might, hee comforted him thus: I grant you your life with all my heart, for it is a great praise to subdue the enemy in the field, as long as he withstandeth by manhood, but when hee is overcome, with liberality.

But what vvas the matter that you were so false? I

was

*Achemenes would
kill Oroon-
date, but is
saine him-
selfe.*

A pretty
communi-
cation be-
tweene Hy-
daspes and
Oroonda-
res.

The nature
of a cruell
King.

was false to you, answered he, but true to mine owne Prince. Then (saith *Hydaspes*) What punishment thinke you that you haue deserued, seeing that you are overcome? Such as my Prince ought to take (quoth he) of any of your Captaines that had kept their allegiance to you. Truly (said he) he would commend him, and send him away highly rewarded, if he bee a true King and not a tyrant, and is desirous that other men by his example should doe the like. But Sir (said *Hydaspes*) you say that you be faithfull: but will not you confesse that you plaid the foole in aduenturing to match so many score thousands? He answered, I did not foolishly, perhaps, seeing I considered my Princes nature, who doth more punish the cowardly Souldier, then reward the valiant man. I determined therefore to ioyne with you, and do some wonderfull thing, contrary to the opinion of men, as the like occasion of well-doing doth oft happen in warre, or if I happened to escape, that I might haue a good excuse, because I remitted nothing that I ought to haue done. When *Hydaspes* heard him say thus, hee praised him greatly, and sent him to *Syene*, & gaue the Chirurgions charge to looke very well to him. Himselfe also entred the Towne, with certaine picked men of his Army, and all the men, of what sort or age soeuer they were, of the Citie met him, and cast vpon him and his Army, Garlands and flowers, such as grew about *Nylus*, and commended him greatly for his notable victory. As soone as hee came into the Towne, riding vpon an Elephant, in stead of a Chariot, he busied his minde about the seruice of the gods, and sacred things, and asked of the originall of the feasts of *Nylus*, and if they could

could shew him any strange thing worthy to be looked on.

They shewed him a deepe well, which shewed the manner of *Nylus*, like vnto that at *Memphis*, made of hewed free stone, wherein were lines drawne, an ell one from another, into the which the water of *Nylus* brought vnder the earth by a spring, and falling into these lines, declareth to the inhabitants the ebbes and floods of *Nylus*, by the number of the figures, which bare or couered, doe plainly tell the rising and falling of the water thereof. They shewed him also the strikes of dialls, which made no shaddow, because the Sunne about Mid-summer at *Syene*, going directly ouer the point thereof, giueth no shaddow, and by the like reason it shineth vpon the water which is in the bottome of their welles. *Hydaspes* marueiled not at this as a thing strange vnto him, for he saw the like at *Me-roë*: but when they talked of their feast, they praised *Nylus* wonderfully, calling him the sonne, and Author of all fruitfulnessse, the vpholder of the vpper *Egypt*, and father and maker of the inferiour, which bringeth euery yeere a new fertility thither, whereof the Grecians call it *Nylus*, and telleth them the course of the yeere, by flowing in Summer, and ebbing in Autumne, and the flowers which grow in it in the Spring time, and the broode of the Crocodiles, and said, that *Nylus* was nothing else but the yeere. Which opinion also the name approoued; for if you diuide the letters contained therein, into vnities, if they be put together, will make three hundred, sixty and foue, & so many there be dayes in the yeere. To bee short, when they added thereunto the properties of the flowers, and beasts that breed

breed thereabout, *Hydaspes* said, This tale doeth not only belong to *Egypt*, but *Æthiopia* also. And seeing that *Æthiopia* bringeth this flood to you, whether it bee a god, as you thinke, or a mingle-mangle of all other floods, you haue good cause to honour that which is the mother of your god. We doe so, said the Priests, as well for other causes, as that it hath giuen vs a preseruer and a god. When *Hydaspes* told them that they ought to praise reasonably, he entred into *Syene*, and solaced himselfe in the other part of the day, in banketting with the chiefe Lords of *Æthiopia*, and the Priests of *Syene*, he gaue leaue to his Army to doe so too. There were great heards of beasts, flocks of Sheepe, many Goates and Swine, whereof the *Syenians* gaue some to the Armie, and some they sold. The next day after, *Hydaspes* sitting in his royall Throne, deuised to his Armie the Cattell, Horses, and all the other bootie, as well that which he had in the Towne, as that he wonne in the field, according as euery man had deserved. When he was come to him that tooke *Oroondates*, *Hydaspes* said to him, Aske what thou wilt for thy labour. He answered, I neede aske nothing, O King, but will be content with that I haue, if you be pleased therewith, which I tooke from *Oroondates*, and saued him according to your commandement: and therewith shewed him the Deputies dagger, set with precious stones, of great value, and wonderfull much worth, so that some of those that stood by, cryed out, It was too much for a priuate man, and a iewell more fit for the King. Thereat *Hydaspes* smiled a little, and said, What can bee more meete for a King, then that I should be of such courage of mind, that I am not mooued with his

coue-

*Nylus runneth
neth the
row Aethiopia,
before it commeth
into Egypt.*

*Hydaspes
example
may be
commended
amongst
Princes.*

couetousnesse, but despise the same? Beside, the law of Armes giueth the Victor leaue to take whatsoeuer hee findeth about his prisoners body: wherefore we giue him leaue to keepe that which he might haue concealed, and we neuer the wiser. After him came they who tooke *Theagenes* and *Cariclia*, and said, O King, our bootie is not gold, nor precious stones, which is little worth in *Aethiopia*, and are cast about by heapes in the Kings Palace, but we bring you a young man and a maid, brother and sister, borne in *Greece*, which except your Grace, are the tallest and fairest creatures in the world: wherefore we craue, that we may bee partakers also of your large liberality and bountie. Well remembred, said *Hydaspes*, for when you brought them to me, then I looked vpon them slightly; wherefore let some man bring them hither straight, and the other prisoners also. They were brought out of hand, for that one ran soorthwith to the impediments without the walls, and told the keepers that they should bring them to the King soorthwith. They asked one of their keepers, whose father was a *Greeke*, whither they should be carried? He answered, that King *Hydaspes* would see them: and therewith, as soone as they heard *Hydaspes* named, they cried out, The gods be our comfort, because till then they were afraid lest any other had reigned. Then said *Theagenes* softly to *Cariclia*, Now, my heart, you shall tell the King of our affaires, seeing *Hydaspes* reigneth, whom you haue told mee oft was your father: *Cariclia* answered, My deare, great busi-
Great mas-
ters may
not bee
slightly
bawled.
nesse must be done with great circumspection: for it is necessary, that the ends of those things must bee done with many circumstances, whose beginnings the gods
would.

would haue very troublesome, and it is meete, not to detect that in a moment, which hath bene long a working; especially for that the head and principall point, whereupon this businesse and inuention dependeth, I meane my mother *Perfina*, is away, whom by the fauour of the gods we heare is alive also: But if he giue vs away to any man; shall he not cut off all occasion how we shal come into *Æthiopia*, said *Theagenes*? You need not feare that, answered *Cariclia*, for wee haue heard diuers times ere now of our keepers, that we are kept to be sacrificed to the gods of *Merot*: wherefore you need not doubt, that either we shall be giuen away, or killed before we come there, seeing we be consecrated to the gods, which thing godly men cannot vndoe: but if we through this our wonderfull mirth, in hope to speed well, doe without consideration tell our estate, seeing that they be not heere, who may know and beare witnesse thereof; it is to be feared, lest through our negligence, and that wotthily, we shall incense him that heareth vs, and make him angry, who will perhaps also make a mocke of it; that we being prisoners, and appointed to serue, will bee so bold to say that wee are the Kings children, and haue no probable, but fondly deuised arguments to prooue the same.

Good men
will not
breake a
vow.

But the tokens, said *Theagenes*, which I know you receiued and keepe about you, will make for vs, and declare that we vse no fraud nor falsehood. Tokens, said *Cariclia*, are tokens to them that know them, and gaue me them: but to those that know them not, and cannot vnderstand the whole matter, they are but a vaine treasure, and perhaps would make them lay theft and robbery

bery to our charge. And put the case that *Hydaspes* know some of them, who shall perswade him that *Rossina* gaue me them as a mother to her daughter? The surest token, *Theagenes*, that cannot be denied, is a motherly nature, by which it commeth to passe, that that which doth ingender, is pittifully affected by some secret of nature, toward them which are ingendred. Shall we then neglect these things which may make all the rest seeme true? As they thus talked of these things, they were almost come into the Kings presence, and *Bagoas* also was brought with them. As soone as the King saw them stand before him, hee lifted himselfe vp a little from his throne, and when he had said, The gods bee mercifull to me, he sate downe againe and was in a studie. When the noble men of *Persia* asked him what he ailed, he made answer, I thought this last night, that I had a daughter, which suddenly was growne to such a stature as this woman is of, and though I tooke no regard to my dreame before, yet now by the beaurie of this maid which is like her, I remember it againe. Those who were about him, said that it was a fantasie of the mind, which oftentimes would foreshew things to come.

*It is natural
to every
creature to
loue their
owne kind.*

*Hydaspes
dreame.*

But for that time he made no account of it, but asked them vvhhat they were, and of vvhhat Countrey borne? *Cariclia* held her peace, and *Theagenes* spake; that they vvere brother and sister, borne in *Greece*. O noble *Greece* (said hee) vvhho doth other times bring foorth good and honest creatures, and at this time hast prouided vs of good offerings, as to doe sacrifice for our victory! But vvhyy had I not a sonne also in my dreame? (said he smilingly to them that vvere by) for as much

asmuch as reason would that I should haue seene this young mans figure first before the maids. After this he turned his talke to *Cariclia*, and speaking Greeke, (which tongue is in price with the Gymnosophists and Princes of *Æthiopia*) said, Thou maid, why doest thou hold thy peace, and not answere to my question? *Cariclia* answered, At the altars of the gods (to whom we vnderstand that we are kept to be sacrificed) you shall know me and my parents. In what Countrey be they (said *Hydaspes* to her againe?) They bee heere (quoth she) and shall be present also when wee shall be offered. Thereat *Hydaspes* smiled, and said, Surely this daughter borne to me in my sleepe, dreames that her parents shall be conueyed out of *Greece* into the midst of *Meroe*. Therefore let these be carried away, and kept as well as they haue beene hitherto, to set forth and adorne our sacrifice. But what is he that standeth by them, so like an Eunuch? One of the men that stood by, answered, that he was an Eunuch indeed, whose name was *Bagoas*. Let him goe with these also, not as a sacrifice himselfe, but to see to this other maid ordained to be offered, that she may be kept chaste, vntill the time come that she shall be offered: for Eunuches are very iealous, and therefore be appointed to take heed, that other do not that which they theselues are not able to doe. When he had said thus, he looked vpon all the other prisoners, which came orderly, and told them: somewhereof, such as seemed were borne to be slaues, he gaue away, and such as were of good parentage, he let goe freely, saying, that he commanded ten young men chosen out of all the rest, and as many maids, to be carried with *Theagenes* for that purpose, when he
had

had answered every man that had need of him. Last of all he spake to *Oroondates*, who was brought to him in a Chariot, saying, For as much as I have obteyned that about which wee made this warre, I am not minded as many are; I abuse not fortune, to desire to get more then other men haue, neither will I make mee a great Empire, because I haue gotten this victory, but am content with those honours and marks which nature made at the first, which part *Aethiopia* from *Egypt* by the *Sluces*, wherein I observe equity, and returne, for as much as I haue gotten that I came downe for. As for thee, if thou liue, be deputy of as much as thou hast bin before, and tell the King of *Persia*, that thy brother *Hydaspes* hath with hand ouercom thee, but through the moderation of his mind hath released to thee all that was thine, and is desirous to keepe the amity which is betwixt thee and him, (of which thing he maketh greatest account of any thing that is in the world among men) and will not refuse to fight againe, if thou shalt attempt any thing hereafter. As for the people of *Syene*, I release to thee the tributes that they were wont to pay, for ten yeeres, and charge and command you to do the same. After he had said thus, as wel the Citizens as the souldiers that were by, thanked him, and clapt their hands, so lowd, that the noise might be heard a great way off. But *Oroondates* held vp his hands, and laying them acrosse, fell downe and worshipped him; which thing the Persians are neuer wont to do to any strange King, and said, Ye that be present, me thinketh, that I breake not the custome of my countrey to my King, if I adore him who hath giuen me a Deputyship, neither do I any euil, if I

*Hydaspes
his equall
min de and
clemency to
Oroon-
dates.*

306 *The Ethiopian History, &c.*

Hydaspes
and his
iustesse
commended
by his ene-
my.

do this to the iustest man in the world, who might haue slaine mee: hee hath granted me life through his singular courtesie: and although he might haue seized all into his owne hand, yet hath hee given mee my deputy ship againe. Wherefore I promise both the Acthiopians, and Persians, if I liue, that I will keepe long peace, and continuall amity, and performe to the Syenians that which I am commanded. But if any thing otherwise then vuell happen vnto mee, the gods reward *Hydaspes*, and his house, and all his posterity for the goodnesse he hath shewed to mee.

Here endeth the ninth

Booke.

THE





THE TENTH BOOKE.

The Contents.

This last booke declareth how Hydaspes was receiued into his owne Countrey, and the manner of the Sacrifices which hee did; then the acknowledging of Cariclia to be his daughter, and the entertaining of the strange Embassadors, with certaine actiue feates of Theagenes. After this is Theagenes assured to Cariclia by Hydaspes, and they are made Priests, hee the Sunnes, and shee the Moones, and doe sacrifice. Then goe they to Merde, where the secreter things appertaining to the marriage, are finished.

Hus let this suffice to be spoken of that which was done about Syene, which after it was come in so great danger, by the clemency & equity of one man, suddenly receiued to good a turne. This done, Hydaspes sent a great part of his army before and went himselfe into Aethiopia, and the people of Syene, and other Persians, followed him a great way, and praised him much, and made

many supplications for his good and prosperous health. First, he tooke his journey on the banks of *Nylus*, and such other places as were neere vnto the same. After hee came to *Cataracta*, and had done sacrifice to *Nylus*, and the other gods of that countrey, he turned aside, and went thorow the middest of the countrey.

When he came to *Phila*, he gaue his army leaue to rest, and refreshed themselves two daies. There againe he sent away a great number of his meanest souldiers, but tarried himselfe to fortifie the walls, and place therein a garrison. This done, he chose two horse-men, which should ride in post before him, and in certaine townes and villages change their horses, with letters to *Meroe*, to certifie them of his victory. To the wise men which are called *Gymnosophists*, and are of the Kings Counsell, he wrote thus:

*To the diuine Counsell, Hydaspes
sendeth greeting.*

Hydaspes
lett: 5 to
the Coun-
sellors of
Meroe.

I certifie you of the victory which I had of the Persians, yet I make not any great account of the successe that I had in speeding so well, because I consider the changes, and vnstableness of fortune, but salute and commend by my letters the priesthood, which as at all times, so hath it very well at this time told me truth. Therefore I pray you, and as I may, command you, to come into the place appointed, that with your presence you may make the sacrifice more acceptable to all the people of *Aethiopia*.

Hydaspes
letter to his
wife Per-
sina.

And to his wife Persina thus:

Vnderstand that we haue wonne the field, and that toucheth you most neere: we are in good health. Wherefore

fore make some sumptuous prouision to do sacrifice of thankesgiuing to the gods, and when you haue shewed the wisemen our letters, and exhorted them to bee present, make haste to be in the field before the city, which is consecrated to our gods, the *Sun*, the *Moone*, and *Bacchus*. When *Persina* had read this letter, shee said, Surely this was my dreame that I had this night, I thought that I was with childe, and brought foorth a daughter which was marriageable presently, and I ghesse that my sorrow in trauel betokened the battaile, and my daughter, the victory. Wherefore goe into the city, and tel them of these ioyful newes. And the postes did as shee commanded them, and with garlands of the hearbe *Lotos*, that groweth by *Nylus*, vpon their heads, & branches of *Palme* in their hands, which they shaked, and shewed in the chiefe places of the city, vpon great horses, made report of victory: and if they had said nothing else thereto, their gesture, and the habit of their bodies would haue declared the same. Therefore all *Meroe* was suddenly full of ioy, and the people flocked together, and sacrificed day and night in euery family, streete, and tribe, and went oft to the Temples, and were not so glad of the victory, as that *Hydaspes* was well, because that man had by equity and courteous vsage of his subiects, so wonne the hearts of them, that they loued him as their father. *Persina*, after shee had prepared great droues of Oxen, and Horses, and many Sheepe, Quailes, and Griphes, with all manner of other liuing things, and sent them before into the sacred field, that of euery one kind of them might bee a iust hecatombe, and such as were left should serue for that publike feast, she went to the

Hydaspes
well belo-
ued of his
subiects.

Gymnosophists, which dwell in the groue of *Pan*, and gaue them *Hydaspes* letters, and prayed them to fulfill the Kings request in that behalfe, and doe her a pleasure, and be an ornament by their presence to the sacrifice. They willed her to stay a while, and went themselves into the temple to pray, and asked counsell at the gods, what was best to doe, and returned by and by. And *Sisimithres*, which was chiefe of the Kings counsell, said, Wee will come, *Persina*: for the gods command vs so to doe: mary they foresheew that there shall be a sturre and businesse in the sacrifice, but it shall haue a very good and delectable end, because that destiny shall without your trauaile bring to light a member of your body, and part of the Kingdome which was lost. All terrible things, said *Persina*, shall haue the better successe, if you be by: and I will send you word, when I heare that *Hydaspes* is almost come. You neede not (quoth *Sisimithres*) send vs any word when he will come, for to morrow morning will hee be heere, and so shall you haue knowledge by his letters anon. And it hapned so indeed: for as soone as *Persina* was departed, and almost come home to the Kings palace, a poste gaue her letters from the King, that told her that he would be there the next day. Then by and by the contents of these letters were notifide in the towne, and the men onely were commanded to meete them, but the women might not goe out of the city, because that the sacrifice should not be defiled by any meanes, in as much as at that time they sacrificed to the cleanliest gods, the Sun and Moone, and therefore might no woman be present, but the priest of the Moone alone, which was *Persina*, for that the King is the

the Suns priest, and the Queene, the Moones, by the custome of the countrey. *Carichia* also should be there not as a looker on, but a sacrifice to the Moone. Then was there a great ado in the city, so that the mē would tarry all day, but laboured all the night, to goe ouer the flood *Astabora*, some by the bridge, other that dwelled a farre off, in boats that were made of reeds, wherof many grow there on the banks sides: the boats bee very swift, as well for the matter that they be made of, as also for their burden; for they neuer carry about two or three persons: for the reede is cut into two parts, and of either will they make a boate. *Meroe* is the chief city of *Aethiopia*, in manner of an Iland, three-cornerd, about the which *Nylus*, *Astabora*, and *Asa-Nylus, Astabora, and Asa-soba* doe runne. At the head is *Nylus*, and that is diuided into two parts: the other two floods runne on both sides one by another, and meet at length, and fall both into *Nylus*, by reason of the greatnesse thereof, which is such, that almost it maketh the Iland imitate the maine land (for it is three hundred, threescore and fiftene mile long, and sixe score and five broad.) It ingendreth beasts of wonderfull greatnesse of all kinds, but especially Elephants: and as there grow trees without the the trauell of men, so doth it bring forth much other fruit. For beside that, there are Palme trees of great height, which beare store of Palmes; there is come and Wheate of such tallnesse, that it will hide a man on horsebacke alwaies, and sometimes, though he sate vpon a Cammell, and it bringeth forth so much, that they reape three hundred times so much as they sow, & the reed that grows there, is such as wee spake of before: so that all that night was

Nylus, Astabora, & Asa-soba, floods of Aethiopia.

The length & breadth of the Iland wherein Meroe is.

Wheat & other fruit of Aethiopia.

bestowed in passing ouer the riuers: which done, they went to meete *Hydaspes*, and receiued him with great shouts and clamours, as if he had beene a god, and those went a great way before. When he was almost come into the sacred field, the *Gymnosophists* came and gaue him their hands, and welcommed him with kisses. When they had done, *Persina* met him in the temple-porch. When they had made an end of their praiers, and thanksgiuing for his victory, and safe returne, they made them ready to the publike sacrifice, and he sate in a tabernacle made ready before for that purpose: that same was made of foure reeds, newly cut downe, foure-square, so y at euery corner stood a reed to stay it vp in stead of a pillar: the top was made round and couered with diuers boughs, the fairest whereof were brauches broken from the *Palme* trees. In another tabernacle hard by this, vpon places aboue, were set the images of that countrey gods, and the pictures of the noble men, especially of *Memnon*, *Perseus*, and *Andromeda*, whom the Kings of *Æthiopia* suppose to bee the authors of their stocke. In other seates beneath sate the *Gymnosophists*, and had in manner their gods ouer their heads: about these stood a crue of soldiers round, which, with their shields before them, kept backe the multitude, and reserued a place in the midst for the sacrificers, without all tumult or diseafe. As soone as *Hydaspes* had in few words declared to the people his victory, and what he had done else luckily for the Common-wealth, he commanded them who had to do with the holy affaires, to begin their sacrifice. There were three altars made, two, which appertained to the Sunne and Moone, were set together: the third, that was

Bacchus,

*The manner
of their sa-
crifice.*

Bacchus, was erected a good way off; to him they sacrificed all maner of liuing things, because that his power is well knowne, as I suppose, and pleaseth all. Vpon the other altars to the Sunne, were offered young white Horses, & to the Moone, a yoke of Oxen, by reason that they helpe them in their husbandrie. Not farre from thence, while these things were in doing, there was a sudden vncertaine voice heard (as is like would bee among such a multitude) which cryed, Let the sacrifice which our Country accustometh to doe, be now made for all our safeties, then let the first fruits that were gotten in the warre be offered. *Hydaspes* perceiued that they called for humane sacrifices, which are wont to be offered of those that are taken in strange warrs, and beckned with his hand, & told them that he would by & by doe what they required: and therewith he commanded the prisoners appointed for the purpose to be brought forth; among whom came *Theagenes* and *Cariclia* not bound, but garded about with men: all the other were heauie, and good reason why, sauing *Theagenes*; and *Cariclia* smiled, & went with a cheerefull countenance, and alway looked vpon *Persina*, so that she also was moued therewith, and sore sighing, said, O husband, what a maid haue you appointed to be sacrificed? I know not whether euer I saw so faire a creature: what a stout stomacke? what a beautifull visage hath shee? with how couragious a heart beareth she this fortune? how doth she moue my mind, by reason of her flowering age? If the daughter that I had by you, which was so euill lost, had liued, she would haue beene almost as old as she. But, husband, I would to God ye might deliuer her by some meanes from this perill: surely I should

should haue great comfort, if she serued at my table and waited vpon me. Perhaps also the vnhappy creature is a Greeke: for neuer was there such a face in *Egypt*. Shee is a Greeke, answered he, indeed, borne of father and mother, whom shee hath promised to shew at this time, but I am sure she shall neuer be able to doe that: But that she should be deliuered from this sacrifice, it is not possible, though I would, and yet am I moued somewhat too with the maide, and haue compassion vpon her: you know, that the law requiredh a man to be offered to the Sunne, and a woman to the Moone; and because she was brought me first and ordained for this purpose, the people would bee content with no excuse; only one helpe there is, if she be found not to be a cleane maid, without meddling with man, when she shall goe to the fire, seeing that the law wil- leth that she be as well cleane also, that is offered to the Moone, as he that is sacrificed to the Sunne: as for *Bacchus*, it made no great matter. But take heede that if shee be found to haue accompanied with men, it be no honestie to take her into your house. Then said *Persina*, Let her be found to haue done that, so she may be saued: captiuiy, warre, and banished life so farre from her owne Country, excuseth her, though she haue done any such thing, whose beautie is sufficient to make her to be forced. While she spake thus, and wept, but would not haue them that were by to perceiue so much, *Hydaspes* commanded fire to bee brought: then were the young children gathered together, and the Priests (vvhich only may touch it vvithout any harme) brought it out of the Church, and set it in the midst, and bade all the prisoners tread vpon it. All those that trode

Captiuiy
and warre
make ma-
ny an ill
deed pardo-
ned.

trode vpon it, were burned in the soles of their feet, and were not able to abide it any while: there were spits of gold laid to the fire, which was wrought to such purpose, that it would burne euery vnchaste person, and him that was forsworne; but such as had liued otherwise, might tread vpon it and haue no harme. Wherefore they appointed these to *Bacchus* and other gods, sauing two or three maids of *Greece*, which were found to haue kept their virginities. After *Theagenes* also put his foot to the fire, and was found a maid, there was great wondering, both for that he being so tall and beautifull, as also, because hee was so young and lusty, and had neuer to doe with any woman: and so hee was appointed to bee offered to the Sunne. Then spake he softly to *Cariclia*, and said, Is sacrificing the reward of such as liue cleanly in *Aethiopia*? and shall they be slaine, that keepe their virginities? But *Cariclia*, why doe you not now manifest your selfe? What other time doe you looke for heereafter? will you tarry till one come to cut our throats? Vtter, I pray you, and tell your estate: perhaps when you are knowne, you shal saue me; if not, yet you without doubt shall be out of danger: which thing when I see, I shall be better content to die.

When she had answered him, that her time was now at hand, and that the whole estate of her fortune was set vpon sixe and seuen, shee tarried not till they commanded her, that had charge of that matter, but put vpon her the holy garment that she brought from *Delphi*, which she alway carried in a little sardell about her, wrought with gold, and other costly iewels: and when she had cast her haire abroad, like one taken
with

with diuine furie, ran and leapt into the fire, and stood there a great while without harme, and her beauty then appeared a great deale more, so that euery man looked vpon her, and by reason of her Stoale, thought her more like a goddesse, then a mortal woman. Thereat was euery man amazed, and muttered fore, but nothing they said plainely, and wondered beside all other things, that she, being more beautifull then any mortall woman, and in her best youth, had not lost her virginity: so that diuers in the company were sorrowfull that she was fit to bee offered, and would, if they wist how, gladly haue deliuered her, for all that they were very superstitious. But *Persina* aboue all other was most sorrowfull; so that she said to *Hydaspes*, How vnhappy is this wench, which boasteth so much of her virginity at such vnseasonable time, and must die for all this praise! But, husband, how shall we doe with her? He answered, You trouble me in vaine, and for nought take you pittie vpon her that cannot be saued, but hath beene kept from the beginning (as may be ghesse) for the excellency of her nature, to the gods alone. Then spake he to the Gymnosophists, and said, Right wise men, seeing that all things are ready, why doe you not begin to doe this sacrifice? God defend (said *Sisimithres* in Greeke, that the people might not heare it) for we haue defiled both our eyes and our eares, too much with this that is done already. As for vs, we will goe aside into the Church, for we our selues mislike, and suppose that the gods doe not allow such abominable sacrifice, as is done with men and women; and I would to God that wee might also disallow and foredoe all the other sacrifices, which are made with

laughter,

What sacrifice the gods like best.

slaughter, forasmuch as in our opinion, that sufficeth which is done with prayers and other sweet sauiours. But tarry you (for there is no doubt but the King must needs be there to appease the people) and doe this vncleane sacrifice, because of the old customes and decrees of *Aethiopia*, that must needs be done, yet so, that you shall haue need to purge your selfe afterward, and shall scant be able to doe it. I thinke that this sacrifice shall not come to any good end, for diuers causes, but especially for that God hath told me so, and because the fire standeth about these strangers, and signifieth that there is some God that defendeth them. When he had said thus, he & the rest that sate by him, arose and went their way. Then *Cariclia* leapt out of the fire, and ranne to *Sisimithres*, and fell flat at his knees (in spight of the officers, which would haue stayed her, because they thought that her humility was for nothing else, but to craue that she might not die) and said, Most wise men, stay a while, for I haue a cause to plead with the King & Queene, and I must haue iudgement thereon, and I heare, that you onely giue sentence vpon such noble persons. Wherefore abide, and be you Iudges of this plea of life and death: for you shall know, that it is neither possible nor iust to offer me to the gods. They heard what she said, gladly, and spake to the King, saying, Heare you, O King, this appeale, and what this stranger requireth. *Hydaspes* smiled a little, and said, What iudgement may this be? Or what haue I to doe with her? By what meanes should I come in her danger? That which she will say (quoth *Sisimithres*) shall declare. But (quoth *Hydaspes*) take heed lest this that you doe, be no iudgement, but

Sisimithres defineth Iustice excellently well.

but plaine wrong, if I that am King shall stand to plead with a prisoner. *Sisimithres* answered, Equitie and Iustice haue no respect of honour and estate, but he spee-
derh best, that bringeth best reasons. *Hydaspes* said, The law giueth you leaue to determine the controuerfies betweene the King and his Subiects, not with aliens and strangers. *Sisimithres* answered, Wise and discreet men doe not measure iust things by countenances, and outward appearance, but rather with equitie. Well (quoth *Hydaspes*) let her speake, seeing it is *Sisimithres* pleasure: but it is manifest that she will speake nothing to the purpose, but some foolish deuised things, as such as are in extreme perill are commonly wont to doe. *Cariclia* (though else she were of very bold spirit, for hope of her deliuey out of these dangers, which she trusted would come to passe) then was passing merry, when she heard *Sisimithres* name, for that was hee that first tooke her, and gaue her to *Caricles*, a ten yeeres past, when he was sent Ambassadour to *Oroondates* about the Smaragde mines, and at that time he was one of the Gymnosophists, and chiefe of all the rest. Then knew not *Cariclia* him by his face, because shee was separated from him very young, and but seuen yeere old, mary she remembred his name, and was the gladder for that, because that she trusted that he would be her aduocate, and helpe her to be knowne. Therefore she held her hands vp to heauen, and said alowd, that all might heare: O Sunne, the founder of my ancesters pedigree, and ye other gods, and noble men, you shall beare me witnesse that I say nothing but truth, and helpe mee in this place, to which I shall bring due prooffe, and there begin. Doe you command, O King, strangers,

strangers, or this Countrey men to be offered? Strangers (quoth he.) Then it is time (said she) that you seeke other to be sacrificed, for you shall find me to be one of this Countrey borne, and your subiect. He marueiled at this, and said, She lied. Soft (quoth *Cariclia*) you wonder at small things, there be greater matters then this: for I am not onely one of this Countrey borne, but of the blood Royall. *Hydaspes* despised her words, and turned away, as though they had beene to no purpose. Then (quoth she) father, leaue off thus to despise and refuse your owne daughter. Therewith, the King not only despised her, but waxed very wroth, accounting that iudgement great scome, and intolerable wrong, and said, *Sisimithres* and the rest, how long shall she abuse my ouer-great patience? Is not the maide starke mad, who of singular boldnesse with lies, seeketh to auoid death, and saith she is my daughter, as if it were in a Comedy, and this but of a desperate mind, and fond deuised matter? For my part (as you know) I neuer had so good lucke, as to haue a child, onely once it was told me that I had one, but I lost her by and by. Wherefore let me carrie her away, and delay the sacrifice no longer. No man shall carry mee away, said *Cariclia*, except the Iudges command: and you your selfe are iudged now, and doe not iudge, nor determine. Perhaps, O King, the law suffereth you to kill strangers: but neither this law, nor the law of nature will, that you kill your owne children: for the gods shal prooue this day, that you are my father, though you say nay. Euery controuersie in law, O King, standeth vpon two points especially, that is to say, Prooue by writings, and Confirmation by witnesses: I will bring both to

by writings
& witnesses
is euery
controuersie
ended.

prooue

prooue that I am your daughter: for a witnesse, I will bring none of the common sort, but himselfe the Iudge, for the Iudges opinion maketh greatly on his side: that pleadeth any matter: and I will lay before you a writing, which shall tell you both mine and your estate. As soone as she had said this, she tooke her *Fascia*, that she carried about her, and vnfolded it, and gaue it to *Perfina*. And as soone as she saw it, she was straight so amazed, that she could say neuer a word, and looked a great while vpon that which was written therein, and the maid together, so that for feare she trembled, and sweat sore, and was glad of that she saw; mary she was much troubled with the suddenesse of the chance, which happened in such sort as no man beleueed it. Beside this, she feared if it were opened, lest *Hydaspes* would suspect somewhat, and be too light of beliefe, or angry, and perhaps punish her: insomuch that *Hydaspes* seeing her so amazed, said, Woman, what meaneth this? Doth ought contained in this writing thus trouble thee? O King, my Lord and husband (quoth she) I haue nothing to say thereto, but take it, and reade it your selfe, the same shall teach you well enough: and as soone as she had giuen it him, she sate downe againe very sad.

When *Hydaspes* had it, and had called the Gymnosophists to reade it with him, he ran ouer the same, and marueiled much thereat himselfe, and perceiued well that *Sisimithres* was abashed, and that fixe hundred thoughts arose in his minde, so that he looked oft vpon the *Fascia*, and oft vpon the maid. When he had read all, and was thorowly instructed, as well of her exposition, as the cause thereof, he said, I know well that I had

had a daughter, which for all that it was told me that she was dead; and *Persina* said so her selfe also to mee yet now I know that shee was sent abroad to seeke her fortune. But who was he that tooke her vp, saued her, and nourished her thus, or who was he that carried her into *Egypt*? was he taken with her? to bee short, how may I know that this is shee, and whether that which was cast forth, be not dead, and some man when he hapned to find this, would abuse his good luck, and giue them to this maid, and make her play this part, and so scorne the great desire that we haue to haue a child, by suborning some changeling, and colouring the truth with this *Fascia*.

To this *Sisimithres* answered, I can resolute you of your first doubt: for I am hee that tooke her vp and kept her secretly, and carried her into *Egypt* when you sent mee Embassadour thither. You know well enough that wee may not lye. And I know this *Fascia*, which is written with the letters of the Kings of *Aethiopia*: wherefore we neede not doubt that it was deuised any where else, and you haue good cause to know it, because it is written with *Persina's* hand. But there were other tokens also that I gaue to him who receiued her of mee, which was a Greeke, and by seeming a good and honest man. I haue them also, said *Cariclia*: and so shewed them the Jewels: with which sight *Persina* was more astonied then shee was before. And when *Hydaspes* asked her what they were, and whether she knew any of them? shee gaue him none other answer, but that she knew them, mary it was better to make further triall of these things at home. Then was *Hydaspes* troubled a-

gaine, & almost beside himselfe: but *Cariclia* said, These tokens my mother gaue me, but this Ring is yours, and then she showed him the *Pantarbe*. *Hydaspes* knew it, for he gaue it to *Persina* when he was betrothed to her, and said, These tokens be very good, and mine owne, but yet I know not that you haue them: as my daughter, and haue not come by them by any other meanes. For to omit other things, your colour is strange, and the like is not seene in *Aethiopia*. She was white too (said *Sisimithres*) that I brought vp, and the tearme of yeeres doth well agree with the age of this mayd, for that the time of the exposition was seuentene yeeres ago, and shee is seuentene yeeres old: more, her eyes will proue no lesse, and all the habit of her body is like her that I saw at that time. *Sisimithres* (quoth *Hydaspes*) you haue said very well, and rather haue defended this cause as an aduocate, then sate vpon it in iudgement: but beware that while you goe about to take away part of this doubt, you charge not my wife with a very hard matter. How is it possible by reason, that seeing we bee both *Aethiopians*, should beget a white childe? *Sisimithres* then looked aside vpon him, & smiling scornfully, said, I cannot tell what ayleth you, that you presently be thus affected, that you object this patrociny to mee as a fault worthy blame, which I thinke I ought not to neglect. For wee call him the best Iudge, which is a patrone and defender of equity: but why doe I not rather defend you then the maid, seeing that I haue prooued you to bee a father by the helpe of the gods? And should I now despise her, whom I haue kept for you from her cradle? But thinke as you will of vs, we passe not a point. For we liue not to please other men, but

Who is
the best
Iudge.

seeke to content our owne consciences, with onely honestie and meere equity. As touching the question of her colour, the *Fascia* answereth you, that *Persina* conceived such a figure by looking vpon *Andromeda*, when you had to doe with her: if you desire to bee fully satisfied heerein, and be made to beleue without denyall, the picture is at hand, looke vpon *Andromeda*, who is as well expressed in the maid, as in the picture without any difference. This said, the Officers brought the image which was carried away before, and when they had set it by *Cariclia*, there was such a shout among the people, by reason that those who were neere, told them that were as farre off, and could not heare what was done, that for ioy they wist not what to doe. So that *Hydaspes* also could not distrust any longer, but stood (a great while, what for ioy, and wondering) still and stirred not. Yet (quoth *Sisimithres*) we want one point, strip vp your sleeue, maid, for there was a blacke spot about your elbow: it is no shame to be stripped, for triall of your parents and kindred. *Cariclia* vncovered her left arme, and about it there was, in a manner, a mole, much like to the strakes that Elephants haue. *Persina* could rule her selfe no longer, but suddenly went out of her throne, imbraced her, and wept, and for the exceedingnesse of her ioy, which shee could not conceale, she made a certaine muttering, and shee wanted but little to haue salne with *Cariclia*.

Cariclia
knowne for
Hydaspes
daughter.

Hydaspes had pittie vpon the woman, when he saw her lament so, and himselfe was like affected in his minde too, but he kept teares out of his eyes, as if they had beene made of yron or horne, and so looked vpon

that which was done. And although his mind was moued as well with a fatherly affection, as with a manly courage, so that he was drawne both waies, yet he was at length ouercome of nature, which ouercommeth all things, and did not onely suffer himselfe to be perswaded that he was a father, but was also affected like a father: so that, when he saw *Perfina* fall with her daughter, he tooke her vp, embraced *Caricia*, and with teares, as with an offering, made a fatherly league with her. Yet did hee not forget what he had to doe, but stood still awhile, and looked vpon the people, which were affected like him, and through ioy, and pittie, wept to see that strange hap, & would not heare the cries which commanded silence. Wherefore he stretched out his hand, and bade them be still, & when he had appeased them, he said, Ye that be present, the gods, contrary to all hope, haue declared that I am a father, as you both heare and see, and that this is my daughter, it is proued by many arguments: yet doe I owe such good will to you & my countrey, that without regard either to the succession of my blood, or ioy I haue to be called a father, which all by her are like to ensue, am ready to offer her to the gods for your behoofe: & although I see you weepe, & are affected like men, & haue pittie vpon the vntimely age of the maid appointed to die, & to see me without all hope of succession hereafter, yet must I needs, though you say nay, performe the custome of our countrey, and rather haue regard to the publike vtility, then my priuate profit.

Surely I know not whether it be the gods wil to giue her to me, and take her away again at one time (as they did at the first when she was borne, and now are like to
doe,

*The oration
of Hydaspes
shewing the
duty of a good
King.*

doe after shee is found) but I leaue that to be scanned by your discretion: for I cannot determine whether they would haue her sacrificed, whom they haue banished into the farthest part of the world, and by a wonderfull chance brought to me againe like a prisoner. Which thing seeing it falleth out thus, though I haue not slaine her as an enemy, nor indammaged her since she was prisoner, yet now I know that shee is my daughter, I will make a sacrifice of her, if you desire it, without more ado: neyther will I yeeld to affection, which in another father perhaps deserued pardon, nor bee abashed, nor desire you to bee good to me, and grant me this fauour that the law of nature requireth, in sparing her for my fansie, because we may appeale the gods some other way: but euen as you haue beene like affected as I, and as sorrowfull for my mis-haps as your owne: so will I make more account of your weale publike, then mine owne priuate commodity, without any respect at all to this misery, neither will I set by sorrowfull *Persina's* teares, who hath now at this time seene her first child, and is a mother, and shall by and by be spoiled thereof. Wherefore if you wil leaue your weeping, and fruitlesse pittying of me, and let vs goe to our sacrifice: Now to thee my daughter (for first and last will I call thee by this pleasant name) whose beauty is peerlesse to no purpose, & hath found thy parents in vaine, which hast in an ill time hapned vpon thine own countrey, worse to thee then any strange land, who hast bin safe in other countreys, but art in danger of death in thine owne, trouble not my mind with sorrowfull weeping, but if euer thou diddest shew thy selfe to be stout of courage and Princely mind, now

plucke vp thy heart, and follow thy father, who cannot provide a marriage for thee, nor bring thee to bed in any costly bowers, but make thee ready for sacrifice, and beare before thee, not such tapers as are vsed at bridalls, but appointed for sacrifice, and is in will to make an offering of thine vnspeakeable beauty: and you gods, beare with me, if affection hath caused mee to speake any thing scant godly or religious, who haue both called her my daughter, and am ready to take her life away. When hee had said thus, he tooke *Cariclia* by the hand, and made as though he would haue carried her to the fire vpon the altars aboue, and desired them to let the words that he spake, take such root in their minde, that they would suffer him to doe as hee said. The whole multitude of the *Æthiopians* was moued with this that he said, and would not suffer him to leade *Cariclia* one foot further, but cried out suddenly aloud, Saue the maid, saue the blood royall, saue her whom the gods will haue saued: we thanke you, you haue done to vs so much as the law requireth, we acknowledge you for our good King, acknowledge your selfe to be a father, the gods forgieue vs this offence: you shall more displease them, if you withstand their will: let no man be so bold as to kill her whom they haue preserued: you that are the father of the people abroad, be father in your owne house at home also. And six hundred things like these they spake to him. Last of all, to declare that they would not let him indeede, they slept before him, and would not suffer him to goe forward, but desired him to appease the gods with some other sacrifice. *Hydaspes* was content with all his heart to yeeld in this matter, and without much ado to beare this

*Tokens that
the people
loued their
King well.*

*The people
will not let
Cariclia be
sacrificed.*

this wished inforcement, and gaue the people leaue to wish him ioy of his good lucke that he had, whom he saw to bee very ioyfull, thinking that anon they would make an end of their owne accord. But hee standing neere to *Cariclia*, said, Deare daughter, that thou art my childe, both by tokens is prooued, and wife *Sisimithres* beareth witnesse, but aboue all, the fauour of the gods hath declared. But what fellow is this that was taken with thee, and is now at the Altar ready to be sacrificed? or how did you call him your brother, when you were brought into my presence at *Syene* first? For I thinke that he shall not be proued my son too: for *Persina* had no more but you at one time. *Cariclia* blushed, and cast down her eyes, and said, I told you an vntroth, in that I said he was my brother, but necessity forced me to make that excuse. But what he is indeed, he can tell you better then I; for he is a man, and therfore will not be afraid to speak more boldly then I that am a woman. *Hydaspes* not perceiuing what she meant, said, My daughter, pardon me, because I haue caused thee to blush, in asking thee a question, whereto a maid ought not to answer. But sit you in the Tabernacle with your mother, who will be more glad of you now, then when you were borne of her: & whereas she is ill at ease, comfort her with your presence, and tell her your affaires: I wil see to the sacrifice, and seeke out some other maid, if there be any to be found, that in your stead may be sacrificed with the young man. *Cariclia* almost cried out, when she heard that the young man should be sacrificed: yet (because it was best) with much adoe she concealed her mad affection, & touched the mark againe almost, and said, Sir, you shall not neede to

Cariclia
by many
circumstances
decla-
reth her
love, but her
father vnder-
standeth
her not.

seeke any other woman, seeing the people haue remitted through me that part of the sacrifice. But if any require it, you shall not onely seeke another woman, but another man too: if you doe not, then must you sacrifice none other but me with him. God forbid, (said he. But why say you so? She answered, Because that the gods haue appointed that I must both liue and die with this man. *Hydaspes* not yet perceiuing the effect of the matter, said, Daughter, I praise this your courtesie, in that you haue pity vpon this Greeke stranger, and your fellow, with whom in your iourney you haue false acquainted, and desire to saue him: But he cannot be deliuered from this offering: for neither pity nor religion will admit that the custome of our country be all broken as concerning the making of sacrifice for victory: beside this, the people will not be content, which scant was moued by the goodnesse of the gods to pity thee. Then said *Cariclia*, O King, (for perhaps I may not call you father,) if the gentlenesse of the gods hath saued my body, let the same gentlenesse also saue my heart: who is my heart, the gods which haue by fatall destiny appointed this, doe know very well. But if this will not be granted, and that the slaughter of this stranger must needs adorne this offering, grant me one request: Let me kill the sacrifice, and I will get me a name of stoutnesse among the Æthiopians, with a sword which shall bee the greatest thing, and dearest that euer you shall be able to giue mee. *Hydaspes* was troubled with this, and said; I vnderstand not what this contrariety in your minde meaneth, who euen now did goe about to defend him, and saue the stranger, and now would with your owne hand

hand kill him, as if he were your mortall enemy : Neither doe I see what honesty or glory can bee in this fact, for one of your age. But put case there were, yet may you not by the law, for this is only lawfull for the Priests of the Sunne and Moone, and that not to all, but to the man that hath a wife, and the wife that hath a husband. Seeing it is so, your virginitic will not let you haue your request, which whereupon it should grow, I cannot tell. Truly said *Cariclia* to *Persina* in her eare, That need not to let me for if you will be content, mother, there is one that can supply that name well enough. We will be content, said *Persina* merrily, and (God willing) we will marry thee to such a one as we shall thinke worthy both for you and vs. *Cariclia* spake more plainly, You need not choosethim that is chosen already: and as she was about to say somewhat more openly (for the present perill that she saw *Theagenes* in before her face, imboldened her, and made her lay aside her maidenly shamefastnesse) *Hydaspes* would heare her no longer, but said, O ye gods, how seeme you to mingle euill things and good together to vs, that you may lessen one way or other this vnlooked for felicity of mine, inasmuch as you haue giuen me a daughter, that I thought not ypon, but haue made her, in a manner, mad. I for shall we not iudge her foolish that speaketh too fond things? She called him her brother that was not so. When she was asked what this stranger was, she answered, she knew him not: then sought she to saue him as her friend, whom she knew not: which when it was denied her, she besought me that she might kill him as her most enemy. When this could not be granted her, because it was lawfull for
none

none to doe it, but such a one as had a husband; she said that she was married, and named not to whom. How can she haue a husband, whom the fire declared had neuer to doe with her? Except this doe erre in her alone, which is the surest rule that the Aethiopians haue, and neuer yet was prooued contrary, and would giue her grace, when she trode vpon it, to be vnburned though shee had lost her Maiden-head. At few words, I neuer saw any but she, that made the same man her friend and enemy in one minute of an houre, and fained to haue a brother and husband, which neuer was so.

Wherefore wife, goe you into the Tabernacle, and see if you can bring her to her wits againe, which is either made mad of the god that commeth in this sacrifice, or else is beside her selfe with too much ioy, for the good lucke that she looked not for. And I will goe answer the Ambassadors which came from diuers Countries, and receiue such things as they bring to welcome me home after my victory, vntill they haue found out another to be killed in her place, whom I haue appointed for that purpose. As soone as he had said thus, he sate in a high chaire, not farre from the Tabernacle, and commanded the Legates to come, and let him see what they brought. *Harmonias* the Herald asked him whether all should come together, or orderly euery nation by it selfe. Let euery one come orderly (quoth

Meræbus
a young
King, to
whom *Ca-*
rielia was
after promi-
sed to wife.

he) that I may honour euery man as he deserues. Therefore (quoth the Herald) shall *Meræbus* your brothers sonne come first, who came euen now, but he tarrieth till the Souldiers that be about doe make him roome? Thou dost (quoth *Hydaspes*) why didst thou not tell me
of

of him presently, seeing thou knowest that he was no Legate, but a King, and my brothers sonne that deceased but late, whom I haue placed in his Throne, and by adoption haue made mine owne heire too? All this I knew, O King, said *Harmonias*, but I thought it best to tarry a time; for if a Herald haue neede to doe any thing, especially he ought to tarry and wait for opportunity of time. Pardon me therefore, I beseech you, if I durst not be so bold as to breake off the pleasant talke, that you had with the Queenes. Let him come therefore now, said the King. He went as hee was commanded, and came by and by againe with his charge. Then came *Meræbus*, a tall and proper young man, at that time comming to mans estate, for hee was seuentene yeere old, and higher then all other that were there, and had a comely crue of goodly fellows that waited vpon him, and the Aethiopian Armie with great admiration and reuerence made him ready way. Neither did *Hydaspes* tarry in his seat, but arose to welcome him, and imbrace him with a fatherly affection, and set him beside him; and taking him by the right hand, said, My sonne, you come in good time, you shall, beside celebration of this solemne sacrifice with me for my victory, be royally married. For our gods and the founders of our stocke, and the other heauenly personages, haue prouided me of a daughter (belike) which shall be your wife: the secrecies whereof you shall know heereafter; at this time if you haue ought to doe with the people vnder your dominion, tell mee.

Meræbus, when he heard of a wife, what for ioy and shame, could not hide himselfe so in his blacke colour, but that men might perceiue that he blushed; and after he

Mercebus
presenteth
Hydaspes
with a
Champion.

he had stayed a while, hee said thus, Father, the other Legates that come, will giue you of the best, and most precious things that grow in their Countries: but I, because you haue beene valiant in battell, and declared your excellent manhood in noble exploits, haue thought it good to giue you a like gift heereunto, and therefore I giue you a man so well practised in bloodshed and warre, that there can none bee found which dareth to haue to doe with him in wrastring and fighting, with plummetts of lead, and in all manner of other exercises so sturdy, that no man is able to withstand his strength. Therewith he bade the man come forth. He stept out, and fell downe before *Hydaspes*, and was of such stature, being a man of the old making, that when he stooped to kisse the Kings knees, he was as high almost, as those that stood about him. This done, hee tarried not till he was commanded, but put off his apparell, and stood naked, and made challenge against all that would come, either with weapon, or with hand. After the King saw that none would come forth, though hee had made diuers Proclamations, he said, You shall haue a gift of vs like your selfe. And then he commanded to fetch an old Elephant, which was very great. When the beast was brought, hee receiued it gladly, and the people suddenly fell in a great laughter, being well pleased with the Kings civility: many after they had laughed, and iested enough, it seemed they were ashamed of their fact. After whom came the Ambassadors that the Seres sent, and brought to him two garments, one purple, and another white, the yarne thereof was spun of the Spiders that breed in their Country. After these gifts were receiued, and they had

had desired the King, that such of their Countrey-men
as were condemned in his prison might be delivered,
and had obtained their suite. The Ambassadors of *Arabia Felix* came, & offered to him odoriferous leaves,
both of Oliues and Cinamon, and other sweete savours
that grow in *Arabia*, worth many talents, so that every
place was full of sweet odours: After these, came they
of *Trogloditis*, and brought gold, & a couple of Griphes,
with bridles of gold on their heads. Then came the
Blemmies, which carried bowes and arrowes made of
Dragons bones, and said; We bring you, O King, such
gifts as are not in value equall to the other, yet was
there good account made of them (as you can say your
selfe) at the flood, in the battell against the Persians.
They are (quoth *Hydaspes*) more worth then other of
greater price, for these are the cause why the other are
brought vs: and then he bade them tell him what they
requested. When they desired to haue their tribute a-
bated, he released them of all fourteene yeeres. This
done, when all were come that had any message to doe,
and were as well, or better rewarded then their gifts de-
serued: last, there came the Legates of the *Axiomites*,
who paid no tributes, but were his confederates, and in
league with him; wherefore they reioyced with him
for his prosperous, and luckie voyage, and brought him
gifts too, and among other a beast of wonderfull and
rare nature, as big as a Camell, whose colour was spot-
red, and vpon his skinne, there was like scales, his latter
part was very low and Lyon-like, but his shoulders,
forefeete, and brest, were farre beyond the proportion
of his other members: his necke was slender, and
though the rest of his bodie was great, yet was his
throat

*What the
Ambassa-
dors of hop-
py Arabia
gave.*

*What the
Troglodite
gave, & the
Blemmies.*

*The Axio-
mitz giue
Hydaspes
a strange
beast, which
is here de-
scribed.*

throat very small, his head was in fashion like a Cam-
 mels head, but it was not past twice so big as the Lybi-
 an Ostriches head, wherein he rolled his eyes, terrible,
 as if there had beene in them some red Lead: his gate
 was neuer changed, but went like no beast, either of
 the earth or water, but he mooued his legs on either
 side both at once, so that he mooued his right legs
 and left legs, not in order, nor one after another, but
 all his halfe body, with either of them: he was so tame
 and gentle to be dealt withall, by vse, that he would be
 ruled of his keeper, with a little cord, and rather follow
 his will, then the line he was tied in. As soone as the
 beast was brought in sight, all the people were afraid,
 and suddenly called it, of the fashion and principall
 parts of his body, *Camelopardalis*, and it made a great
 aray in all the place, about the which the men stood.
 For such a chance befell; at the Altar of the Moone
 stood two Bullockes, and at the Altar of the Sunne,
 foure white Horses to bee sacrificed: when the mon-
 strous and strange beast came in sight, they were as
 fore troubled and afraid, as if they had seene a sprite:
 and one of the Bulles, which as might be thought, saw
 the beast alone, and two horses brake out of their hands
 that held them, and ranne about as fast as they could;
 many they could not breake out of the compasse of the
 army, because the souldiers with their shields had
 made as it were a wall round; but they ranne here and
 there, and ouerthrew all that stood in their way, were it
 vessell or any thing else, so that there was a great shout,
 as well of those to whom they came, for feare, as also for
 ioy and pleasure that other had to see them ouerrunne
 their mates, and tread them vnder their feet.

Wherefore

Wherefore *Persina* and *Caristia* could not be quiet in their Tabernacle, but commanded to draw the curtaine aside, & looked vpon that that befell. There *Theagenes*, either mouged with his owne manly courage, or else stirred forward with strength sent him of God, when he saw his keepers that attended vpon him, dispersed heere and there, with the tumult start vp suddenly (for before he kneeled at the Altar, and looked euery minute to bee slaine) and tooke vp a cleft stick, whereof there lay a great many vpon the Altar, and leapt vpon one of the Horses that was broken loose, and holding him by the mane instead of a bridle, and with his heeles, and the cleft stick making him to goe, followed the Bull. At the first, euery man thought that *Theagenes* would haue beene gone, and therefore incouraged one another that they would not let him go out of the compasse of the Souldiers: but by that he did after, they saw he did it not for feare, nor to auoid the sacrificing: for when he had ouertaken the Bull in very short time, he tooke him by the taile, and draue him forward, of purpose to weary him, in making him runne faster: which way soeuer he went, hee followed after him, and with great skill, so tooke heed to his short turnes, that they hurt him not. After he had acquainted the Bull with this, he rode at his side, so neere, that their skinnies touched, and their breaths and sweat were mingled together, and he made them keepe so equall a course too, that those who were asafre off, deemed that they had beene made but one, and commended *Theagenes* to the heauens, that had so straungely yoked a horse and a Bull together. And vpon this looked all the people, but when *Caristia* saw it, shee trembled.

A wonder-
full actiue
feat of
Theage-
nes.

Bullies

and

and quaked, because she knew not what he meant, and was as sore afraid of his hurt, if he should by ill hap haue a fall, as if he should haue beene slaine her selfe, so that *Perfina* espied it, and said, Daughter, what lackest thou? Thou seemest to bee in euey danger that this stranger is in: Truly I my selfe also am somewhat moued with him, and I haue pittie of his youth, and I wish that he might be saued from this danger, and be not sacrificed, so that the seruice of the gods might not be altogether vnperfect and neglected of vs. That is a iest indeed (said *Cariclia*) to wish that he might not die, for that cause that he might not liue. But, mother, if you may saue the man, you doe me a pleasure. *Perfina* not suspecting the troth, but that she was a little in loue with him, why thou shouldest not be saued: yet be not afraid to tell thy mother what acquaintance thou hast with him, said, Although he may be so carefull for him, though indeed, this be a youthfull motion; and scant conuenient for a maid; a motherly nature knoweth how to concale her daughters fact, and also one woman anothers escape, because, perhaps, they are like affected. When *Cariclia* had very sorrowfully wept, she said, In this point, aboue all other, I am vnhappy, because when I speake to those that are very discreet, and quicke-witted, they vnderstand me not; and when I tell them my calamities, they thinke I touch them not: now am I forced to tell the plaine troth, and hereafter to accuse my selfe openly. As she had said thus, and was about to tell her the matter truly, she was stopped by a great erie of the people againe.

For *Theagenes*, after he had let the horse run as fast as he could, so long till his breath was equall with the Bulles,

The propriety of a motherly loue.

Bulls head, he let him goe at liberty, and fel vpon the Bulls head between his hornes, and cast his arms about his head like a garland, & claspt his fingers on his forehead before, and let the rest of his body hang downe by the right shoulder of him. So that the Bull in going, hurt him a little. After *Theagenes* perceiued that he was weary with the great burthen, and his muscles were faint with too much travell, and that he came before the place where *Hydaspes* sate, he turned himself before, and set his feete before the Bull, who beat vpon his hooves stil, & so tripped him. He being let of his course, and ouercome with the strength of the yong man, fell downe vpon his head and shoulders, so that his hornes stuck so fast in the ground, that he could not moue his head, and his feete stood vpward, with which he sprawled in vaine a great while, and by his feebleness declared that he was overcome. *Theagenes* lay vpon him, and with his left hand held him downe, but lifted his right hand to heaven, and looked merrily on *Hydaspes*, and all that were there else, who laughed, and were much delighted with that sight, and they heard that the Bull with his lowing declared the famousnesse of the victory, as well as if it had bin declared with a trumpet. On the other side was a great shout of the people, that said plainly nothing that one could vnderstand to his praise, but with their wide throats, and gaping mouths (as in like assemblies doth oft happen) they seemed to extoll him to the heavens with one consent. Then by commandement of *Hydaspes*, the Officers ran, & some brought *Theagenes* to him, other tyed ropes about the Bulls hornes, and tooke vp the horse, and led them to the chaire againe. And as *Hydaspes* was about to say

for what to *Theagenes*, the people both delighted with the yong man, and were singularly minded to him, euer since they saw him first, and also maruelling at his strength, but rather for spight they had at *Meræbus* Æthiopian champion, cryed with one voice, Let this fellow be matched with *Meræbus* man; let him that receiued the Elephant, haue to do with him that ouercame the Bull. And because they were very instant, *Hydaspes* was content: wherefore the Æthiopian was brought forth straight, who looked cruelly round about him, and went on his tip-toes stretching himselfe, and shaking his armes very arrogantly. VWhen he was come neere, *Hydaspes* said to *Theagenes* in Greeke, Stranger, the people willeth that you shall haue to doe with this fellow. I am pleased to doe as they will haue mee, said *Theagenes*: but in wha: sort must we be matched? In wrastling, quoth *Hydaspes*. Why shall we not rather fight with swords (quoth he) that either I may do some excellent fact, or else with death, if I be slaine, content *Cariclia*, who hitherto hath concealed our estate, or rather giuen me my last farewell. What you meane (qd. *Hydaspes*) to talke of *Cariclia*, I know not: but you must wrastle, and not fight with weapon, because it is not lawfull to see any blood shed before the sacrifice be done. Then *Theagenes* perceiued that *Hydaspes* doubted lest hee should be slaine, and said, You do well to keepe me for the gods, and they shall haue respect to my businesse. And then he tooke dust, and cast it vpon his armes and shoulders, that were yet sweaty with the chacing of the Bull, and shooke that off, that it stucke not fast to his body, and then stretched forth his hands, and tooke some footing, and bent his legs a little, and stooped low:

Theagenes wrast-
leth with
Meræbus
his man, &
ouercom-
meth him.

low: at a word all parts of his body were ready, so that he stood, and with great desire awaited for the advantage at the cloze.

The Aethiopian seeing this, laughed irefully, and triumphed scornfully vpon him, and ran suddenly vpon him, & with his elbow hit *Theagenes* in the necke, as fore as if he had striken him with a leauer, & then drew backe, and laughed againe at his owne foolish conceit.

But *Theagenes*, like a man alway from his cradle brought vp in wrastling, and throughly instructed in *Mercuries* art, thought it good to giue place at first, & take some triall of his aduersaries strength, and not to withstand so rude a violence, but with art to delude the same. Therefore he stouped lower, & made semblance as though he had bin very sorrowfull, and laid his other side to receiue his other blow. And when the Aethiopian came vpon him againe, he made as though hee would haue false flat vpon his face: but as soone as the Aethiopian began to despise him, and was encouraged well, and came vnadvisedly the third time, and lifted vp his arme againe to take hold of him; hee putting his right arme vnder his left side, & by lifting vp his hand, ouerthrew him on a heape, and casting himselfe vnder his arme-pits, gryped his gorbelly with much ado, and forced him with his heeles to fall on his knees, and then leapt on his backe, and clasping his feete about his priuie parts, made him stretch out his legs, where-with hee did stay vp himselfe, and pulled his armes ouer his head behind him, and laid his belly flat vpon the earth. For this fact the people gaue a greater shout then they did before: and the King himselfe could stay no longer, but started from his seat, and

said, O hatefull necessity! what a man are we forced to kill by our law? And when he had called him vnto him, he said, Young man, there lacketh nothing, but that thou be crowned before the sacrifice: surely this thy famous and norable victory, but vnprofitable, and not continuall to thee, deserueth a crowne. But for as much as I cannot deliuer thee from this present peril, though I would, yet will I doe all that I may for thee, without breach of the lawes. And therewith he put a crowne of of gold vpon *Theagenes* head, and diuers men did see him weep. *Theagenes* said, Then I require you to let me obtain this request at your hand according as you haue promised. If there be no way to escape this murdering, command me to be killed by the hand of her that is found your daughter to day. *Hydaspes* was bitten with this word, and considered *Cariclia's* request, which was like this; yet he iudged it no great matter to scanne it narrowly at that time, & say: Stranger, I bade thee aske that which might be granted, and I promised to performe it: beside, the law precisely willeth, that she that killeth the sacrifice, should haue a husband. She hath a husband too, said *Theagenes*. This man is mad, said *Hydaspes*, and beside himself, and one that hath giuen ouer himselfe to death.

The fire declareth that she is a maid vnmarried, and neuer had to do with man, except you mean this *Meroebus* (I cannot tell how you should come by knowledge thereof) which is not yet her husband, but I haue promised her to him. Neither is he like to bee, said *Theagenes*, if I know *Cariclia's* mind, and if you will belecue me as a sacrifice. Good sir, said *Meroebus*, no sacrifices y be aliue, but such as be killed, and cut vp, do with their intrailles

Meroebus
offended for
that his
champion
had the
spoile.

intrailes tel the southsayers what shall issue. Wherefore, father, you said well, that this strange merchant was mad, and spake nothing to any purpose : Therefore if you will, let one carry him to the Altar, and when you haue dispatched your other matter that you haue in hand, then may you goe about the sacrifice.

Then was *Theagenes* carried as commandement was giuen. But *Cariclia*, who was comforted a little because of his victory, and hoped for better lucke : when she saw him led away, was then in sorrow againe: and *Perfina* comforted her diuers and sundry waies, and told her that he might happē to be saued, if she would tell her the rest more plainly. *Cariclia* seeing the time would not permit her to driue off any longer, told the chiefe and principal points to her. That while *Hydaspes* asked if there were any mo who had ought to say. *Hermionias* answered, Here are no mo but the people of *Syene*, which with other presents brought letters from *Oroondates*, and they came but euen now. When *Hydaspes* gaue them leaue to come to him, they deliuered the letters, which he opened and read : the contents whereof were these :

To *Hydaspes* the gentle and fortunate King of the
Aethiopians, *Oroondates* the Great Kings
 Deputy sendeth greeting.

For as much as when you ouercame me in battell, but more in lofty courage of mind, you gaue a whole deputyship of your owne courtesie ; I shall think it no manuell if you performe a small request now. There was a certaine maid, who in carriage from *Memphis*, happened to fall into your hands by chance of warre, and it was told mee of such as were with her, and esca-

*Oroonda-
 tes letters
 to Hydaspes.*

ped out of your danger, that you commanded her to be carried captiue into *Aethiopia*: this wench I desire you to send mee, both for her owne sake, but most for her fathers, for whom I would see her safe kept: hee hath trauailed far for her, & in this trauell he was taken prisoner in this time of war by my souldiers, which lay in garrison in *Elyphantina*, whom I spied, when I tooke the view of those that escaped out of the battell, and he desired that he might be sent to your clemency: you haue him such a man among the rest of the Ambassadors, as may with his maners alone declare that he is a Gentleman, and worthy only with his behauior to obtaine his desire at your hand. Send him backe again to me, O King, merry, who is not called only, but hath bin ere now, a father too. When he had read this, he asked, Which of these is he that seeketh for his daughter? They shewed him a certain old man, to whom he said, Stranger, I will do any thing at *Oroondates* request; but I commanded ten onely to be brought hither: and for as much as one of them is knowne not to be thine, looke vpon all the rest: if thou canst find her, take her with thee. The old man fell downe and kissed his feete, and after he had looked vpon them all, as they were brought before him, & found her not whom he sought, he was very sad, & said, O King, None of these is shee. You know (qd. *Hydaspes*) there is no want of good wil in me, if you find her not that you seek for; blame fortune: for I giue you leaue to looke, that neither here is any other beside these, nor in the tents. When the old man had bent his browes and wept, he lift vp his face, and looked round about him, and suddenly ranne forth, as though he had beene mad. And when he came to the Altar,

Caricles
commeth
into Aethi-
opiato
seeke Cari-
clia.

Altar, he did wind his cloake round like a rope (for he had a cloake on then by chance) and cast it about *Theagenes* necke, and cried that all men might heare, I haue found thee, mine enimie, I haue gotten thee, thou mischieuous & accursed fellow: and although the officers would haue stayed him, & plucked him from him, hee hanged so fast vpon him, that he obtained leaue to bring him before *Hydaspes* & the Councel, and there he spake thus, This man, O King, is he, who like a thiefe hath taken my daughter from me; this is he who hath made my house desolate, & without any child; he hath taken my heart euen from the Altars of *Apollo*; and now he sitteth at the Altars of the gods like a good and deuout man. All that were there, were mouued with that which hee did: many they vnderstood not his words, but they marueiled at his worke. And when *Hydaspes* bade him tell plainly what he meant; the old man (that was *Caricles*) concealed the truth of *Cariclia*, fearing lest if shee were dead by the way, that he should haue much adoe with her true parents. But he told that briefly, which was little hurtfull, in this sort: I had a daughter, O King, if you had seene how wise, and faire withall she had beene, you would haue thought that I had good cause to say as I doe: she led her life in virginittie, and was one of *Diana's* Priests, which is honoured at *Delphi*: that maide, this iolly *Thessalian* hath stolne out of *Apollo's* Temple, as he came, being Captaine of a holy Ambassage to *Delphi* my native Citie, there to celebrate a certaine feast. Wherefore it may well be deemed that he hath offended also against you, for that he hath displeased your god *Apollo* (which is all one with the Sunne) and defiled his Temple. Furthermore, a false Priest

O Caricles
tells Hydaspes
how
Cariclia
came
from
Greece.

Priest of *Memphis* was his companion, in performance of this his shamefull and haynous fact. After I had beene in *Theſſalia*, and required to haue this fellow, and they were all content to deliuer him to mee, as a common plague of their Country, wheresoeuer he were found, I went to *Memphis*, which I deemed to bee a place whither *Calasiris* would goe, for diuers causes. When I came thither, I found him dead, as well he had deserued, and was told of his sonne *Thyamis*, of all that belonged to my daughter, how that she was sent to *Syene* to *Oroondates*; where not finding *Oroondates* (for I came thither too) at *Elyphantina* I was taken prisoner, and stayed: from whence I came at this present in humbleſort to ſeeke my daughter: and you ſhall doe me (vnhappy man) a good turne, and a deed well beſee-
 ming a King, if you will accept the Deputies request made in my behalfe. And then he held his peace, and wept bitterly, to confirme that he ſaid. *Hydaſpes* turned to *Theagenes*. And what ſay you to this (quoth he) *Theagenes* answered, All that he hath laid againſt me in this accusation, is true: I am the thiefe, the vniuſt man and the robber, as touching him: yet I haue done you a good turne. Therefore, laid *Hydaſpes*, reſtore that which is not your own, that becauſe ye are vowed to the gods, ye may bee a cleane and glorious ſacrifice, and nor ſeeme to be puniſhed for your offence. Nay (quoth *Theagenes*) not he that did the wrong, but he that hath the commodity of it, ought by iuſtice to make reſtitution. Seeing therefore you haue her, reſtore her: for it is *Cariclia*, whom hee alſo will confeſſe to be your daughter. No man could rule himſelfe any longer, but they were diſordred in eu'ry place. *Sifiſmithres*, who had with-
 held

Who ought
 is iuſtice to
 make reſti-
 tution.

held himselfe a good while, for all that hee knew the whole matter that was in handling, till it were bolted out, which by little and little came to light: then hee came to them, and imbraced *Caricles*, and said, Your adoptiue daughter which I once deliuered you, is well found, and knowne to be their daughter, whom you know your selfe well enough. *Cariclia* also ran out of the Tabernacle like a mad woman, without regard what became of her kind and age, and fell at *Caricles* feet, and said, O father, no lesse deare to me then those that begat me, take what reuenge you will of me, without any regard to the excuse, which some man might allcadge that it was the gods will, and their doing.

Perfina on the other side kissed *Hydaspes*, and said, Husband, iudge that all this is so, and be sure that this young Greeke is your daughters husband. The people in another place reioyced, and almost danced for ioy, and with one consent were all glad of that which was done, many all they vnderstood not, but gathered the most part of *Cariclia*. Perhaps also they were stirred to vnderstand the truth by inspiration of the gods, whose will it was that this should fall out wonderfully, as in a Comedy. Surely they made very contrary things agree, and ioyned sorrow and mirth, teares and laughter together, and turned fearefull, and terrible things into a ioyfull banquet in the end: many that wept, began to laugh, and such as were sorrowfull, to reioyce, when they found that they sought not for, and lost that they hoped to find: and to be short, the cruell slaughters which were looked for euery moment, were turned into holy sacrifice. Then said *Hydaspes* to *Sisimithres*, Right wise man, what must we doe? To refuse the

Too much
joy blindeth
the wisest
man often-
times.

the sacrifice of the gods, is a wicked act: but to offer them which they haue prouided for vs, is the duty of deuout men: wee must therefore bethinke vs what is best to doe. Thereunto *Sisimithres* answered not in Greeke, but in the Aethiopian-tongue, that all might vnderstand him, thus, Through too much pleasure, O King, the wisest men are oftentimes blinded: you might haue perceiued at the first, that the gods liked not the sacrifice which was ordained, who haue now euery way declared, that happy *Cariclia* is your daughter, euen at the very Altars, and haue brought him, that brought her vp, out of the midst of *Greece*, as it had beene of purpose: they haue feared and troubled the Horses and Bullocks too, that stood before the Altars, whereby they declared that the greater sacrifices, which haue bin vsed among our ancestors, should now cease, and be vsed no more: And beside, declared this young Greeke to be the maids husband, which may be the end and conclusion of this Comedie. Let vs therefore suffer these diuine miracles to sinke in our minds, and be helpers of their will; and doe more acceptable sacrifices to them, and leaue murthering of men and women for euer heereafter. After *Sisimithres* had said thus, so lowd that all might heare him, *Hydaspes*, who vnderstood also the tongue wherein he spake, tooke vp *Theagenes* and *Cariclia*, and said, Seeing that these things be thus appointed by the will and pleasure of the gods, I thinke (how seemeth it to you that be heere also) that it is not good to striue against them: wherefore, before them who haue preordained this, and you also, which seeme with your consent to follow their fates and destinies, I wish that these two may increase and grow
in

in Wedlocke, and giue them leaue to reioyce either
 other, that they may ingender and haue children. And
 if you shall thinke it good, let this Decree be confirmed
 with sacrifice, and let vs fall to worshipping of the
 gods. The Army consented thereto, and with clapping
 their hands gaue a signe that they were contented with
 the match.

*Theage-
 nes and
 Cariclia
 are married
 by consent of
 Hydaspes.*

Hydaspes then came to the Altars, and ready to begin
 sacrifice, said thus, O Sun our Lord, and Lady Moone,
 forasmuch as *Theagenes* and *Cariclia* are declared to be
 man and wife by your good wills, I am sure you will
 accept of their offerings, and suffer them to do sacrifice
 to you. This said, he tooke off his owne Miter, and
Persina's, which were the notes of their Priesthood,
 and set one vpon *Theagenes* head, which was his owne,
 and the other vpon *Cariclia's*, that was *Persina's*. When
 this was done, *Caricles* remembred himselfe of the Ora-
 cles answer at *Delphi*, and saw that fulfilled indeede,
 which vvas promised before of the gods: Which was,
 that after they fled from *Delphi*, they should come at
 length to a Countrey scorcht

*with burning Phæbus beames
 Where they as recompences due,
 That vertue rare doth giue
 In time to come ere it be long,
 White Miters shall obtaine.*

*The prophe-
 cie in the
 end of the
 second
 Booke ful-
 filled.*

Thus after they had on these white Miters, and were
 made Priests, by the voice and opinion of *Hydaspes*, and
 had done sacrifice very well, they rode in Chariots
 drawne with Horses; *Hydaspes* and *Theagenes* in one,
Sisimithres and *Caricles* was in another, and *Persina*
 with *Cariclia* in the third: but theirs was drawne with

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two white Oxen to *Mere* with great ioy, and to play
of instruments of musick, to accomplish the secreter
affaires of Wedlocke in the Citie, for more solemn-
ties sake.

Thus ended the Aethiopian History of *Theagenes*
and *Caricia*, the Author whereof, is *Heliodorus* of *Eme-*
sa, a Citie in *Phenicia*, son of *Theodosius*, which fetched
his pedigree from the Sunne.

FINIS.

